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The Folk-Lore Society

FOR COLLECTING AND PRINTING

RELICS OF POPULAR ANTIQUITIES, &c.

ESTABLISHED IN

THE YEAR MDCCCLXXVIII.

BOMBAY BRANCH
JACKSON
MEMORIAL
COLLECTION.
ASIATIC SOCIETY

PUBLICATIONS

OF

THE FOLK-LORE SOCIETY

LIII.

[1903]

COUNTY FOLK-LORE

VOL. IV.

PRINTED EXTRACTS No. 6

EXAMPLES OF PRINTED FOLK-LORE

CONCERNING

NORTHUMBERLAND

87283

COLLECTED BY

M. C. BALFOUR

AND EDITED BY

NORTHCOTE W. THOMAS

"Snaffle, spur, and spear!"

DRAYTON, *Polyolbion*. xiv.

Published for the Folk-Lore Society by

DAVID NUTT, 57–59 LONG ACRE

LONDON

1904

00087283

PREFACE.

THIS, the sixth number (and fourth volume) of the *County Folklore* series, is the result of the painstaking collection made some years ago by Mrs. M. C. Balfour, formerly of Belford, Northumberland, which has now been revised and edited by Mr. N. W. Thomas. The thanks of the Society are due to both these workers, and also to Mr. R. O. Heslop for much kind help in facilitating research, to the publishers of Brockie's *Legends and Superstitions* for permission to quote extracts from that work, and to Mr. D. D. Dixon for similar permission with regard to his *Whittingham Vale.* The last-named gentleman's *Upper Coquetdale* (Redpath, Newcastle-on-Tyne, 1903) is naturally of too recent a date to be included among the works quoted.

The smallness of the present volume, as compared with the second and third of the series, is due, not to the paucity of Northumberland Folklore to be recorded, but to the fact that so much of it has already seen the light in the publications of the Society. Besides numerous items in Henderson's *Northern Counties* (1879), one third of the first volume of the *Denham Tracts* (1891) and nearly the whole of the second volume (1895) deal with Northumberland, and it would obviously be foolish in the

Society to repeat itself. Some marked features of Northumberland folklore are therefore only slightly represented in the present collection. For the war-cries and slogans, for the local proverbs, nicknames, and legends, in which the county is peculiarly rich, we must for the most part refer readers to Mr. Denham's pages. One speciality of Border folklore, the ceremony of the Petting Stone at weddings (*infra* pp. 94, 95), has furnished the text for Mr. Crooke's study of "The Lifting of the Bride," read before the Society, 23rd April, 1902, and published in *Folklore*, vol. XIII, p. 226, while some interesting brief notes on this and other country customs, especially the hiring-system mentioned *infra*, p. 123, will be found in *Folklore*, vol. XV, pp. 341, 351.

With these few words of explanation, the following brief notes of the old-fashioned country life of the Northumberland Border, its rough gaiety, its bonfire festivals, its harvest homes, its boisterous weddings, are commended to the notice of members of the Folklore Society.

By Order of the Council.

W. H. D. ROUSE, *President.*

November, 1904.

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PART I.

SUPERSTITIOUS BELIEFS AND PRACTICES.

(*a*) *SUPERSTITIONS CONNECTED WITH NATURAL OBJECTS.*

STONES.

Hartley. If any one ran round the [witches'] obelisk seven times without drawing breath, the witch would appear.—*Proc. Soc. Ant.*, v. 28.

For the Keilder Stone *v.* DENHAM, i. 268.

Harbottle. *Drake Stone.*—Half a mile from Harbottle is the *Drake Stone*, a very interesting relic, being the Draag Stone of the Druids. By the small tarn near it is a Druidical rock basin. The custom, which still prevails in Harbottle, of passing sick children over the Drake Stone may be a relic of Druidical times, when they were probably passed through the fire on the same spot.

MURRAY, p. 324.

Cf. DENHAM, ii. 256

WELLS AND WATER.

Alnwick. I have to-day been to see the Pin Well in the Park here. It is neatly bricked round. The correct thing —and there are many who do it yet—is to walk thrice

round, jump across, throw in a pin, and "wish." It is sure to come true, according to tradition.

Contributed by MISS L—, Belford, July, 1893.

See also DENHAM, ii. 151.

Bingfield. *Borewell.*—The chief well for the pilgrimage of our dalesfolk in this district, especially in the last generation, seems to have been the Borewell, on Erringburn, near Bingfield. . . . On the Sunday following the 4th day of July—that is, about Midsummer Day, according to the Old Style—great crowds of people used to assemble here from all the surrounding hamlets and villages. . . . One special object of female pilgrims was, I am informed, to pray at the well or express a silent wish as they stood over it for the cure of barrenness. . . . If the pilgrim's faith were sufficient, her wish at the Borewell would be certain to be fulfilled within the twelve months.—*Arch. Ael.*, viii. 69.

Birtley. There the villagers of a generation ago frequented the well in the early hours of the New Year, like their neighbours at Wark; but they held that the fortunate first visitant of the well on New Year's morning who should fill his flask or bottle with the water, would find that it retained its freshness and purity throughout the whole year, and also brought good luck to the house in which it remained.—*Arch. Ael.*, viii. 67.

Colwell. The annual festival was held on or about the 4th of July (St. Ulric's Day), and consisted of a popular pilgrimage to the well at Colwell and dressing it with flowers. This "Bridal of Colwell" is no longer remembered, but it is probable its observance may have been transferred to the "Borewell," in the same district, a sulphur spring at which the local "hoppin" is still held at the Sunday next after July 4th.

Proc. Soc. Ant., iv. 102.

Gilsland. Within my own recollection the yearly pilgrimage to Gilsland wells on the Sunday after old Midsummer Day, called the Head Sunday, and the Sunday after it, was a very remarkable survival of the ancient *cultus* of primitive times.—*Arch. Ael.*, viii. 72.

Hartley. In the early days of the eleventh century . . . a monk was requested by a young man to call and see his mother, who had lost her eyesight and who had been told in a dream that her sight would be restored, were her eyes washed in the water that the holy relic of St. Cuthbert [part of his shroud] had been dipped in. The monk found the old woman had every faith in the possibility of the cure, so called for water from the spring close by; but to his surprise the holy relic could not be made wet by immersion in the water. . . . He drank of the water himself, and all weariness and weakness left him. The eyes of the old woman were washed, and she instantly regained her sight. . . . If the visitor cares to look into the holy well itself he will see innumerable crooked pins, which have been cast in by the faithful of the present day.

Proc. Soc. Ant., v. 29.

Cf. HODGSON, Part II., vol. iii. p. 64.

Hedgehope. On the top of "Hedgehope," the round-headed hill that is neighbour to Cheviot, there is a hollow in an incised stone, known as the "Bluidy Trough," on account of the colour given to the water by the orange-red moss or lichen covering the stone. It is lucky to make a wish here, and drop in a crooked pin—a great number can be seen clearly, lying at the bottom of the hollow, in the water.—Contributed by MR. T—, Belford, Northumberland, estate agent.

Holystone. *St. Ninian's Well.*—Dr. Embleton informs me he has formerly noticed many pins lying at the bottom.—*Arch. Ael.*, viii. 76.

Jesmond. The Holy Well and shrine at this place were anciently in high estimation, and resorted to by pilgrims, who came from all parts of the kingdom to worship there. The well was enclosed by William Coulson, Esq., who purchased possession here in 1669 as a bathing place, which was no sooner done than the water left it. This was considered a just revenge for profaning the sacred well; but the water soon returned, and the miracle was ended.

RICHARDSON, *Historical*, vol. i. p. 125.

Jarrow. *Bede's Well.*—As late as 1740 it was a prevailing custom to bring children troubled with any infirmity; a crooked pin was put in, and the well laved dry between each dipping. Twenty children were brought together on a Sunday to be dipped in this well, and at Midsummer Eve there was a great resort by neighbouring people.

BRAND, iii. 13.

Longwitton. A little to the east of them [Longwitton Hall Gardens], in a wood, are three wells, which rise beneath a thick stratum of sandstone rock, which Wallis calls *Thruston Wells*, . . . but the people of the neighbourhood, *Our Lady's Wells* and *The Holy Wells*. They are all chalybeate, contain sulphur and alumine, and were formerly in high reputation through the neighbourhood for their "very virtuous" qualities. That farthest to the east is called the *Eyewell*, on account of its beneficial effects in cases of inflammation of the eyes and flux of the lachrymal humour. It has a very antient inscription, in four lines, in the rock immediately above it; but many of the letters have been purposely defaced, and to me seemed illegible. Great concourses of people from all parts also used to assemble here in the memory of old people on "Midsummer Sunday and the Sunday following" and amuse themselves with leaping, eating gingerbread brought for sale to the spot, and drink-

ing the waters of the wells. A tremendous dragon too, that could make itself invisible, formerly guarded these fountains, till the famous knight, Guy, Earl of Warwick, wandering in quest of chivalrous employment, came this way and waged battle with the monster. With words that could not be disobeyed, the winged serpent was commanded from his den and to keep his natural and visible form; but as often as the knight wounded him, and his strength from loss of blood began to fail, he glided back, dipt his tail into the well, and returned healed and with new vigour to the combat, till the earl, perceiving the cause of his long resistance, leapt between him and the well and stabbed him to the heart.—HODGSON, Part I., vol. iii. pp. 308, 309, notes.

Newcastle. On the road to Benton, in my younger years, I have often observed a well with rags and tattered pieces of cloth hung upon the bushes round it. It is known, I presume, still by the name of "The Rag Well."

Gent.'s Mag., 1794, i. p. 592.

Otterburn. Another spring is called *The Wishing Well*, from the local belief that every wish made there is sure to be granted.—MURRAY, p. 293.

Wark. There are three wells [Old Kirk Well, High Well, Riverside Well]. On New Year's morning within memory, each of these wells was visited by the villagers in the hope of their being the first to take what was called the "Flower of the Well." . . . Whoever first drank of the spring would obtain, it was believed, marvellous powers throughout the next year, even to the extent, so my informant averred, of being able to pass through keyholes and take nocturnal flights in the air. The fortunate recipient of such extraordinary power notified his or her acquisition thereof by casting into the well an offering, as we may consider it, of flowers or grass, hay or straw, from

seeing which the next earliest devotees would know that their labour was in vain, when they, too late, came to the spring in the hope of possessing the flower of the well.

Arch. Ael., viii. 67.

Wooler. There is at Wooler a well, where according to an ancient custom lovers go at midnight, and after bending and throwing into the water a pin, they wish for a speedy marriage or some other lover-like wish, which, according to the villagers, is bound to come true. Judging from the number of bent pins lying at the bottom, I should imagine there are still a host of believers in the old customs of Northumberland.—*Newcastle Daily Journal*, North Country Notes, 26th Jan., 1893.

See also Monthly Chronicle, 1888, p. 290.

At the foot of it [Horsdean], on the west side, stands the Wadhouse, at the entrance of the glen, which leads southwards to the Fairy, Wishing, Maiden, or Pin Well. A curious custom was long observed in connection with this well. On May-day a procession was formed and marched from the town to this spot, where a halt was called and each of the processionists dropped a crooked pin into it, at the same time "wishing a wish," in the fond belief that before the year was over the fairy or genius who presided over the well would cause the wish to be realised. . . . Thither the youngsters still resort and drop their pins in the pure, clear water, and whisper the name of their partners with a faith as fervent and as strong as ever existed in the olden times.—HALL, p. 9.

Mumps' Ha'.—Close to the roadside is Mumps' Ha', or Beggars' Hall. . . . It was formerly a public-house kept by Meg Teasdale, who is said to have drugged her guests to death that she might rob them. . . . A deep pond on the right is shown as the place where Meg disposed of her

victims, and a phosphorescent light is still believed to float nightly over its waters.—MURRAY, p. 265.

Running Water.—That no species of magic had any effect over a running stream, was a common opinion among the vulgar.—RICHARDSON, *Legendary*, ii. p. 171.

Parting near a stream is reckoned to bring ill luck to both. Either cross it together, or shake hands across it, or you will both suffer.—Contributed by MISS L—, Belford.

(*b*) *TREE AND PLANT SUPERSTITIONS.*

In this yere [1384], in the xx day of August, in the fest of Sent Oswyn, the Kyng being at Newcastelle upon Tyne, a wright hew on a tre, which schuld long to a schip ; and at every strook ran oute blood, as it had be of a beste. He bethought himself of the festful day, and left his work. His felaw stood beside, having no reverens to this myracle, took the ax and smet, and anon blod ran owte.

CAPGRAVE'S *Chronicles of England*, p. 240.

For Ashleaf superstition *v.* I.*g*.

For Oak, Ash, and Thorn *see* HENDERSON, pp. 17, 76.

Blackberries.—On Tweed side, though no mention is made of St. Michael's Day, yet it is held that late in the autumn the devil throws his club over the blackberries and renders them poisonous, or at least unwholesome.

HENDERSON, p. 96.

Box.—In several parts of the North of England, when a funeral takes place, a basin full of sprigs of box is placed at the door of the house from which the coffin is taken up, and each mourner is expected to take a sprig, and afterwards cast it on the grave of the deceased.

FOLKARD, p. 257.

Cow-grass.—A name among farmers for common purple clover (*Trifolium medium*), very good for cattle, but very noisome to witches. In the days when there were witches in the land, the leaf was worn by knight and by peasant, as a potent charm against their wiles; and we can even yet trace this belief of its magic virtue in some not unobserved customs.—JOHNSTON, *Flora*, p. 163.

For Holly and Onion superstitions *v.* I. *g.*

Rowan Tree.—See I. *g*, "CHARMS"; II. *a*, "*Midsummer*"; DENHAM, ii. 81, 328, etc.

Shepherd's Needle (*Scandix pecten*).—Some of our country women call the long-beaked fruit the Deil's Darning Needle, and others Adam's Needle, from their unlearned conjecture that therewith our first parents stitched their primitive robe.

HARDY, *Hist. B. N. C.*, vi. 159; *E.D.S.*, p. 794.

(*c*) *ANIMAL SUPERSTITIONS.*

For Ass and Pony *see* I. *f.*

For Cat *see* DENHAM, ii. 55 and I. *e*, *passim.*
Cf. HENDERSON, 115, 116.

Cattle.—A relation of mine witnessed, some sixty years ago, an extraordinary result of this virtue in Irish cattle. Large herds of these animals are driven through Northumberland to the southern markets. They were frequently depastured for a night at Redesdale in one particular pasture which was infested with adders. One morning, after a drove of Irish cattle had departed, hundreds of dead adders, as witnessed by my friend, were found on the ground. The belief is that if an adder gets on to where an Irish cow has been lying, it cannot get off, but dies. As

previously stated, adders abound on the banks of the Derwent, in Northumberland. At a place called Ackton, close to this stream, cows frequently get envenomed in the pastures. A dweller, having a cattle gate on a neighbouring farm called Winnoshill, bought an Irish cow, and, fortunately for the owner, no reptile would touch it. . . . —WM. MORLEY EGGLESTONE, "Charms for Venom," *Monthly Chronicle*, March, 1889.

Hare.—If a hare cross their way, it is an omen of ill luck, . . . such also is the chattering of a magpie, the cry of ravens, the dead-watch crickets, etc. . . . It is accounted unlucky to destroy swallows and kill spiders . . . and also meeting a weasel, are held to be bad omens. . . . The howling of a dog is thought to presage the death of any one sick in the neighbourhood.

BRAND'S *Bourne*, pp. 96, 97.

To dream of a hare means you have an enemy.

MISS M— W—, Belford.

To dream of a hare running across a road is a sure sign that something bad is going to happen to you. I've known it happen thrice in my own family—once before a bad illness, and twice before a death.

Y— L—, a Belford girl formerly in service.

Holy Island. *Pig.*—I have heard about the superstition you mention, which I think is common in many of the fishing villages in the north. It is also forbidden to mention the name of the pig. If it has to be referred to, it must be called "the thing."

MR. J. B—, Holy Island, a gentleman living there.

Fishermen will not go out if they meet a black pig.—MR. T. M—, Belford, and MR. G. H. THOMPSON, Alnwick.

BIRDS.

A crowing hen is considered a very unlucky thing about a house, and it can by no means be permitted to strut and fret with impunity.—*E.D.S.*, p. 192.

Stamfordham. *Cock.*—A cock crowing in at a door is an intimation of a visitor coming.—*Trans. T.N.F.*, v. 92.

It was an article of general belief that if there be pigeons' feathers in a bed on which a dying person lies, the struggle of the departing spirit in liberating itself from its tenement of clay is painfully protracted; and that a person cannot even die on such a bed, but must be lifted out.—OLIVER, p. 96.

For Cocks and Hens, Swallows, Crows, Rooks, Magpies *see* HENDERSON, pp. 25, 43, 44, 45, 96, 110, 122, 126-128, 278; DENHAM, ii. 19. *See also* under Hare, *ante.*

For Cuckoo *see* SWAINSON, p. 111, and II. *d*, "*Gaudy Day.*" For Duck *see* I., "*Trial of Mrs. Pepper*"; DENHAM, ii. 293.

For Magpie *see* SWAINSON, p. 77; NORTHALL, p. 141.

See also under Hare, *ante.*, for Magpie and Raven.

For the Puffin *see* SWAINSON, p. 219.

Robin.—I am informed that about Heworth, near Newcastle, it is considered as a bird of bad omen.

BROCKETT, p. 176.

See also HENDERSON, p. 123.

Wheatear.—The wheatear bears a bad reputation in the north of England and Scotland generally. Its presence is considered in some localities to foretell the death of the spectator; in others the evil fortune is only considered likely to ensue if the bird be first seen upon a stone. Should its appearance be first observed while sitting on turf or grass, good luck may be expected.

SWAINSON, p. 10.

Yellow Hammer.—Boys have a superstitious dislike to this bird; when they find its nest they destroy it, saying:

"Half a paddock, half a toad,
Half a drop o' deil's blood,
Horrid yellow yowling."

I have found another version of this in Rodger:

"Half a paddock, half a toad,
Half a yellow yeldin';
Gets a drop of devil's blood
Ilka May mornin'."

Trans. T.N.F., v. 9.

A very curious antipathy was formerly shown by boys to the yellow hammer. It was superstitiously supposed to taste blood from the veins of the evil spirit at stated times. Its nest was consequently destroyed when found, and a doggerel rhyme was repeated in the act:

"Half a paddock, half a tyed,
Yalla, yalla yorlin,
Drinks a drop o' deil's blood
Ivvry Monday mornin'."

E.D.S., p. 804.

Cf. HENDERSON, p. 123.

FISH AND REPTILES.

Adders.—The banks of the river, the Derwent, a tributary of the Derwent, are said to be greatly infested with adders. They are curiously enough called the "Earl of Derwentwater's adders," and thereby hangs a tale. . . . Previous to the unfortunate earl suffering death no adders or other reptiles, as the story goes, haunted the banks of the Derwent. However, immediately the head of the earl rolled from the block, in 1715, adders appeared in abundance on the river's banks, almost from the source of the stream, to where it enters the Tyne. The Derwent partly bounds some of the Derwentwater estates, and here

adders are at the present day particularly numerous.—"Charms for Venom," *Monthly Chronicle*, March, 1889, by W. M. EGGLESTONE.

For Toad *see* I. *f*, "*Needfire.*"

For Trout *see* I. *f*, "*Cure of Hooping Cough.*"

Eel.—If it is supposed there is a spanker or ramper-eel [=lamprey] in any pool in a Border river, he would be a bold lad that would venture into it to bathe. For the monster, as it is deemed, lays hold of bathers and sucks the blood out of him.—BROCKIE, p. 137.

It is a common notion . . . that a horse hair kept in water will in time turn into an eel.—BROCKIE, p. 138.

Fish Bones.—No knowledgeable person in Holy Island will burn a fish bone, for they have a legend of a fish that jumped out of the water and said, "Boil my flesh! Roast my flesh! But do not burn my bones!" So they bury them or otherwise get rid of them, but never burn them.—BROCKIE, p. 138.

I have heard the flying-adder spoken of by that name as venomous by an old man near Belford. Many really harmless insects are said to be poisonous, but I never heard of any case where ill results were actually and directly ascribed to a "sting" or "bite."—M.C.B.

INSECTS AND GENERAL.

Bees.—It is never considered lucky to be the sole owner of bees. A man and a woman, not man and wife, should be partners. If either should die, some one should go out at midnight, tap each hive three times, and desire the bees to work for their new master or mistress, as the case may be. —REV. J. F. BIGGE, in *Trans. Tyneside N.F.C.*, vol. v p. 91.

The Rev. Hugh Taylor writes: "A man of the name of Murray died about the age of 90, in the parish of Earsdon, Northumberland. He told a sister of mine that on Christmas Eve the bees assemble and hum a Christmas hymn, and that his mother had distinctly heard them do this on one occasion when she had gone out to listen for her husband's return. Murray was a shrewd man, yet seemed to believe this implicitly."—HENDERSON, p. 311.

For Butterfly *see* DENHAM, ii. 325.

For a Butterfly rime *see* HENDERSON, p. 24.

Fleeing-Eather, flying adder, the pond or marsh fly. The vulgar are afraid of being stung by it.

BROCKETT'S *Glossary*, p. 74.

For a Snail verse *see* HENDERSON, p. 25.

For Snail *see* I. *h*, "*Cure of Warts.*"

Ladybird (*Sodger*).—When one of these beetles is found in spring time it is picked up and thrown high in the air, whilst the following couplet is repeated:

"Reed, reed sodger, fly away,
And make the morn a sunny day."

E.D.S., p. 668.

Cf. HENDERSON, p. 26.

Spider.—It is considered very unlucky to kill spiders.—*Eng. Dial. Soc.*, p. 20.

(*d*) *GOBLINDOM.*

Barguest, *see* HENDERSON, pp. 274, 275.

Brag.—I am assured by several persons in this neighbourhood that the Brag is well known in several parts of Northumberland as well as in Durham; but I cannot obtain the name of any such place where it has lately appeared.—M. C. B.

See the account of the Picktree Brag in HENDERSON, p. 270; also that of the Powries or Dunters, p. 255.

Blue Bonnet, *see* DENHAM, ii. 363.

For Brownie, Dobie *see* HENDERSON, pp. 247-8.

For the Brown Man of the Moors *see* SURTEES, *History of Durham*, iv., quoted by HENDERSON, p. 251.

Broonie, a brown spirit, popularly supposed to be distinguished from a fairy or fair-complexioned spirit by its brown skin.—*E.D.S.*, p. 105.

The "Dunnie," at Hazelrig, Chatton, described by HENDERSON, p. 263, and DENHAM, ii. 157-159, 162, 163.

I have made inquiries about this sprite, and their results fully corroborate the above; very little new was added. Three persons to whom I have spoken claim to have seen "Dunnie" in the shape of a donkey; others have heard complaints of his behaviour at births. But he has not been seen, so far as I can hear, of late years. However, an accident took place about two miles from Hazelrig last summer (1893), when an old horse (in harness) got frightened and bolted; and I heard the explanation offered: "That's no' a cannie part over there; are ye sure it was th' au'd horse, an' no' suthin' playin' to be him?" though on further questioning I got no results.—M. C. B.

Fairies, etc., Description of.—They were considered to be little, *wee*, slightly formed beings, beautifully proportioned in limb and stature, having fine flaxen or yellow hair waving over their shoulders; and they chiefly wore green mantles, although the robes of those who haunted moory districts assumed a brownish hue, so as to be nearly uniform with the appearance of those upland places. They were of different sexes, and the dress of the females, like that of mortals, varied in shape from male apparel, yet it retained the same colour. In their raids or journeys, which took place towards and after nightfall, they mounted little dapper cream-coloured horses, neatly saddled and bridled, with small bells attached either to the reins or

main, the shrill tinkling sound of which, as the procession hastened onward, reached the human ear at a great distance. Neither bank, furze, wall, nor stream stayed them, nor could the slightest trace of the horses' footprints be seen; even their own tiny feet in the course of their gambollings left no mark whatever save in the meadow rings in which they danced roundels to their wild music under the well on moonlight. The times when they were most likely to be seen, were either in the gray *gloaming* or in the paly light at break of day.—RICHARDSON, *Legendary*, vol. ii., p. 131.

Friday is the witches' Sabbath, but Wednesday is the Sabbath of the fairies. Every Friday, however, the "good people" divert themselves with combing the beards of goats.—*Monthly Chronicle*, December, 1889, "North Country Fairies."

For Fairies *see also* DENHAM, i. 270; ii. 136.

Duergar, a goblin race of beings known on the Border, and characterised as "the worst and most malicious order of fairies."—*E.D.S.*, p. 257.

Fairy butter, a fungous excrescence. When found in houses it is considered lucky.—BROCKETT, p. 158.

Fairy pipes, small old tobacco pipes.—*E.D.S.*, p. 273.

Fairy kirns, perforations in rocky channel of a burn. —RICHARDSON, ii. 131.

[*Plant Names.*—Ladies' fingers, purses, mantle, thimbles, garters, hair, soap.] The ladies in all their plant names are no doubt the "little ladies" or fairies.—*E.D.S.*, p. 435.

My Ainsel'.—A widow and her son, a wilful little fellow, in or near Rothley, in the parish of Hartburn, famed in the days of Border "raids," were sitting alone in their solitary cottage one winter evening, when the child refused to go to bed, because, as he averred, he was not sleepy. His mother told him that if he would not go the fairies would come to take him away. He laughed, however, and

sat still by the fire, while his mother retired to rest. Soon a beautiful little figure, about the size of a child's doll, came down the wide chimney and alighted on the hearth. "What do they call thou?" asked the astonished boy. "My Ainsel'," was the reply. "And what do they call thou?" "My Ainsel'," retorted he, and no more questions were asked. Shortly they began to play together like brother and sister. At length the fire grew dim. The boy took up the poker to stir it, but in doing so a hot cinder accidentally fell on the foot of his strange playmate. The girl set up a terrific roar, and the boy flung down the tongs and bolted off to bed. Immediately the voice of the fairy mother was heard asking, "Who's done it?" "My Ainsel'!" screamed the girl. "Why, then," said the mother, "what's all the noise about? There's nyen to blame."

For another version told of Cheviotside, and related by a resident of Belford as a "true tale," *see More English Fairy Tales.*

Rothley Mill. The old mill with its black water-wheel and heathery roof, far from human habitation and shut up in a glen narrow and thick with wood, was the haunt of a family of fairies, and had many marvellous tales about it. For old Queen Mab and her train, they say, . . . with the help of the miller's picks, formed out of the rock the numerous circular basins which are still to be seen here in the bed of the Hart; and were every moonlight evening seen, like so many water-fowls, flickering and bathing in them. The mill itself was their great council hall, and the eye of the kiln their kitchen, where in boiling their pottage they burnt the *seeds* or husks of oats the miller laid up for drying the corn he had next to grind. The meal and firing thus made use of they took as an old customary claim for guarding and cleaning the mill and other useful services; but the miller, thinking them too extravagant, was determined to disturb them; and, while they were pre-

paring their supper one night, threw a sod down the chimney and instantly fled. The falling mass dashed soot, fire, and boiling pottage amongst them; and the trembling fugitive, before he could reach the dingly verge of the glen, heard the cry: "Burnt and scalded! burnt and scalded! the sell of the mill has done it." And the old mother of the family set after him, and, just as he got to the style going into Rothley, touched him, and he doubled up, was bowbent, and a cripple to his dying day!—HODGSON, Part I., vol. ii. p. 305, note.

Gabriel's Hounds. The strange unearthly cries, so like the yelping of dogs, uttered by wild fowl on their passage southwards at the approach of winter, from Scotland and other countries further north, have engendered a wide-spread belief in the existence of a pack of spectral hounds. . . . They are called the Gabriel hounds, and under that name they are mentioned by Wordsworth in one of his sonnets. They are monstrous human-headed dogs, who traverse the air, generally during dark nights or high up out of sight. Sometimes they appear to hover over a house, and then death or calamity is sure to visit it. Some call them the Sky Yelpers.—BROCKIE, p. 179.

Hedley. [In a MS. transcript of Inquisitions, etc., in the County of Durham] is a declaration made and signed by one Thomas Stevenson of Framwellgate, in Durham, before Justice Burdus, and by him witnessed at the bottom, that on 7th August, 1729, between eight and nine at night, the said Stevenson, returning from Hedley, in Northumberland, saw an apparition that looked sometimes in the shape of a foal, sometimes of a man, which took the bridle off his horse, beat him till he was sore, and misled him on foot three miles to Coalburne; and that a guide he had with him was beat in the same manner, and that it vanished not till daybreak, and then, though he touched

not the bridle, after it was taken from his horse, but as he felt the stripes of it, he felt it bound about his waist. His horse he found where he first saw the apparition, by Greenbank top, and saith it was commonly reported by the neighbourhood that a spirit called HEDLEY KOW did haunt the place.—*Arch. Ael.*, i. 86, quoting a MS. of George Allan.

Several stories of the *Hedley Kow* are told, all similar in style. For one obtained in Belford, and well vouched for, *see More English Fairy Tales*, p. 50.

Cf. HENDERSON, pp. 270, 171; OLIVER, p. 99; BROCKIE, pp. 36-40.

For Hobthrush *see* DENHAM, i. 339; ii. 355.

For Meg o' Meldon *see* DENHAM, ii. 244 *sq.*; *Cf.* HODGSON, Part II., vol. ii. pp. 11, 12.

For Nelly the Knocker *see* DENHAM, ii. 205.

Redcap.—The rhyme on him given by HENDERSON, p. 254, was familiar to two old women to whom I repeated it. "He's a real bad 'un, Redcap," said one; "I've heard my mother tell's."—M. C. B.

Joaney or Johnny Reed, the parish clerk of a village near Newcastle, was returning home one evening, and in passing a gate by the roadside marvelled much to see nine cats about it. His wonder was changed to horror when one of the cats addressed him: "Joaney Reed, Joaney Reed, tell Dan Ratcliffe that Peg Powson is dead." Joaney hurried home to his wife and instantly informed her of the circumstance, wondering at the same time who Dan Ratcliffe might be, when up sprang the cat from the hearth, and exclaiming: "If Peg Powson's dead it's no time for me to be here," rushed out of the house and was seen no more.—*N. and Q.*, Ser. I., vi. 70-1.

Silky.—The renowned Silky has not [1863] been heard of for some years. She used to haunt Black Heddon and

Belsay. At the latter place an old tree is shown called "Silky's Seat." I [Rev. J. F. Bigge] was once attending a very old woman, named Pearson, at Welton Mill. . . . [She] told me, a few days before her death, that she had seen Silky, the night before, sitting at the bottom of her bed, dressed in silk.—*Trans. T.N.F.*, v. 93.

See also HENDERSON, p. 268; DENHAM, ii. 169.

Dilston. The Hall is behind us, and its tragic story haunts the place. It is but a generation since the trampling of hoofs and the clatter of harness was heard on the brink of the steep here, revealing to the trembling listener that "the Earl" yet galloped with spectral troops across the haugh. Undisturbed, as the reverent hands of his people had laid him and his severed head, the Earl himself had rested hardly in the little vault for a whole century; yet the troops have been seen by the country people over and over again as they swept and swerved through the dim mist of the hollow dene.

REV. O. HESLOP, *Monthly Chronicle*, 1888, p. 359.

Stamfordham.—For the Captain's Walk *see* DENHAM, i. 23.

For the Death-Hearse *see* HENDERSON, p. 327.

For other Apparitions *see* DENHAM, ii., 163 *sq.*, 193.

Perceval Reed's Ghost.—There [at Girsonfield] it was that "*The False-hearted Ha'*" resided, whose treachery bred a long and bitter feud between the clans of Hall and Reed. The occupier of Girsonfield had been enjoying the confidence and friendship of Perceval Reed; but when the latter, as keeper of Redesdale, was leading out a party of his neighbours against an inroad of the clan of Crozier, from the opposite border, Hall betrayed him into the hands of the enemy, who slew him at Batenshope, on the Whitelee ground. Some say that Hall secretly damped the inside of Mr. Reed's musket after it was loaded, and that

it burst at the first fire and killed him. All agree that he came to his death by the circumvention of Hall, whose clan was privy to his plot, and ever after holden in great detestation. They say, too, that the spirit of Reed, ever after it was disembodied, could find no rest, but was seen wandering far and near, in trouble, and in various forms, till one gifted with words to lay it to rest summoned it to his presence and offered it the place or form it might wish to have. It chose the banks of the Rede, between Todlaughhaw and Pringlehaugh, and there

> "(Trained forward to his bloody fall,
> By Girsonfield, the treacherous Hall),
> Oft by the Pringle's haunted side
> The shepherd sees the spectre glide."

It had five miles of riverside scenery to range among, in which it flitted about by night, or roosted on some stone or tree by day. One of its favourite haunts was about the Todlaw Mill, now in ruins, where the people, as they went to the meeting house at Birdhope Cragg, often saw it, uncovered their heads as they passed and bowed, and the courteous phantom bowed again, till its "certain time" was expired; on the last day of which, as the conjurer who laid him was following his ordinary occupation of a thatcher at the Woodlaw, he felt something like the wing of a bird whisking by, came down the ladder, was seized with a cold trembling, shivered and died.—HODGSON, Part II., vol. ii. pp. 110, 111, note.

(*e*) *WITCHCRAFT.*

The hamlet of Acklington, which stands in the midst of the township, long bore an unenviable reputation in the parish and neighbourhood for the dealings of certain of its inhabitants in the magic arts. Stories still linger of their belief in and practice of that species of witchcraft termed invultation, by which the life, death, or suffering of an enemy was attempted by means of a figure in which

pins were stuck, or which was roasted "before a fire at night within barred doors and closed and darkened window."—*Hist. of N.*, v. 376.

For Witchcraft *see also* DENHAM, ii. 292 *sq.*, 328, 334.

Witch at Brinkburne.—In going once to visit the remains of Brinkburne Abbey, in Northumberland, I found a reputed witch in a lonely cottage by the side of a wood, where the parish had placed her to save expenses and keep her out of the way. On enquiry at a neighbouring farm-house, I was told, though I was a long while before I could elicit anything from the inhabitants concerning her, that everybody was afraid of her cat, and that she herself was thought to have an evil eye, and that it was accounted dangerous to meet her on a morning "black-fasting."

BRAND, iii. p. 95.

Berwick on Tweed. *Witches.*—1649, July 30th. At a private guild holden at Berwick, before the right worshipful Andrew Crispe, Esq., Mayor, Mr. Stephen Jackson, Alderman, and the rest of the guild brethren, it was "ordered according to the guild's desire that the man which tryeth the witches in Scotland shall be sent for, and satisfaction to be given him by the towne in defraying his charges, and in coming hither, and that the towne shall engage that no violence be offered him by any person within the towne" (Fuller's *Berwick*).

RICHARDSON, *Historical*, vol. i. p. 283.

For Witches at Hart *see* DENHAM, ii. 332; at Michley and Prudhoe, ii. 299; at Wooler, ii. 293.

The witch of Hawkwell was transformed into a hare. The trap hole in the door was well remembered where one used to bolt through when hard pressed. The young horses that fed behind her cottage were always disabled. A whinstone upon the roadside is shown which was melted by her sitting upon it.—*Trans. T.N.F.*, v. 94.

Quaedam mulier ingnota (*sic*), sortilega, intravit domum Johannis de Kerneslawe hora vespertina, et ipsum Johannem insultavit eo quod idem Johannes singnavit se singno crucis super luminaria quando dixerunt, Benedicite. Et idem Johannes se defendendo, tanquam de diabolo, percussit eandem sortilegam quodam astello, ita quod obiit. Et postea per judicium totius clerici, combusta fuit.—*Surtees Soc.*, lxxxviii. p. 343.

LXXXIV. *Elisabeth Simpson. For Witchcraft. Feb.* 15, 1659-60.—Before Luke Killingworth, Esq. Michaell Mason of Tynmouth, soldier, saith, that about the 20th of January last, Elisabeth, wife of George Simpson of Tynmouth, fisher, came into his house and asked a pott full of small beare from Frances Mason, daughter to this informer; and, she refusing, the said Elisabeth threatened to make her repent. He saith that upon the next day the said Frances lost the use of one of her leggs, and, within foure dayes after, the use of the other; whereupon she, becoming lame, was necessitated to keep her bed, where she did lay miserably tormented, crying out that the said Elisabeth did pinch her heart and pull her in pieces; but, this informer getting blood from the said Elisabeth, she hath ever since continued quiett in her bed without any torture, but she doth not recover the use of her limmes, but pines away in a lamentable manner.

The said Elisabeth is reported to be a charmer and turnes the sive for money, and hath been reputed a witch.

Surtees Soc., xl. p. 82.

XCVI. *Mary Johnson and others. For Witchcraft. Aug.* 8, 1661.—Before John Emerson, Esq., Mayor of Newcastle. Robert Phillip of Newcastle, labourer, saith, that about fourteene dayes before Christenmas last, he fell sicke, and sore pained at his heart, and lying awake one night about nyne or tenne of the clocke, the doores being shutt, there appeared to him one Mary, wife of Wm.

Johnson of Sandgate, labourer; one Margaret Cotherwood, with another woman; and the said Margaret said to him, "Wype off that on thy forehead, for it burns me to death" (this informant having anointed his head that night with an ointment for the headache which was given him). This inform[t] asking her what it was that burnt her, she answered, "That ointment that is on thy brow," and puft and blew and cryed, "O, burnt to the heart." Thereupon she stood a little by, and this informer asking her if she beleeved in Jesus Christ she need not feare that ointment; and still she cryed, "Oh, burnt to the heart; burnt to the heart." And the said Mary Johnson told him that she would be revenged of him before all men living; whereupon this informant said he trusted in Christ, He was his rock in whom he trusted. And thereupon this informer heard a voice (from whence it came he knows not) saying, "Whosoever trusted in that rock, Jesus Christ, shall never perrish"; and the voice bid them begon, whereupon they vanished away.—*Surtees Soc.*, xl. pp. 88-9.

XCVIII. *Jane Watson. For Witchcraft. Oct.* 10, 1661.—Before Sir John Marley, Mayor of Newcastle-on-Tyne. Winifrid Ogle of Winlington Whitehouse, spinster, saith, that aboute three of the clocke in the afternoone yesterday, she heareing that two of the children of Mr. Jonas Cudworth was att the house of Mr. Thomas Sherburn, watchmaker, in great paine, being bewitched, she came to see them and found them in great extrimity; and one of the said children and one Jane Pattison, who was then there cryed out they see the witch Jane Watson, and the child said the witch brought her an apple and was very ernest to have it, and presently after the people of the house cryed, "Fire, fire!" upon which this informant see something like a flash of fire on the farr side of the roome, and she see a round thing like fire goe towards the chimney, and the said childe was severall

times speechles, and in great torment and paine, and that halfe of the apple the child spoak of was found att the bedfoote.

Jane Patteson, spinster, servant to Mr. John Ogle of Winlington Whitehouse, see some children of Mr. Jonas Cudworth in great paine, and much tormented and in extrimity, and one of the said children said, "There is the witch, there is the witch, Jane Watson." Upon which this informer said, "I see the witch"; she then seeing a woman in a red waist coate and greene petticoate, which woman was gon under the bed presently; upon which this informer's master, Mr. John Ogle, came with his rapier and thrust under the said bed there with. And she further saith that some of the people in the house told her they heard something cry like a swyne upon the said thrust under the bed.

Elizabeth, wife of Thomas Richardson of Blaydon, yeoman, aboute 8 yeares since, living in Newcastle and being very sick, and much tormented in her body, she sent for a medicer called Jane Watson, who came to her and tooke her by the hand, but doth not now remember what she said to her, but imediately after the paine left her, and a dogg which was in the said house presently dyed.—*Surtees Soc.*, xl. pp. 92, 93.

CXVIII. *Dorothy Stranger. For Witchcraft. Nov.* 10, 1663.—Before Sir James Clavering, Bart., Mayor of Newcastle. Jane, wife of Wm. Milburne of Newcastle, sayth, that, aboute a month agoe, shee sent her maid to one Daniell Strangers, of this towne, cooper, to gett some caskes cooped; and when her servant came there, Dorothy, his wife, did say to her, "What was the reason that your dame did not invite her to the wedding supper?" And further said, that she would make her repent itt and deare to her. This informant sayth that Fryday gone a seaven night, about 8 o'clock att night, she being alone and

in chamber, there appeared to her something in the perfect similitude and shape of a catt. And the said catt did leape at her face, and did vocally speake with a very audible voyce, and said that itt had gotten the life of one in this howse and came for this informer life, and would have itt before Saturday night. To which she replyed, "I defye the, the devil, and all his works." Upon which the catt did vanish. And upon Saturday last, aboute 8 of the clock in the morneing, she goeing downe to the seller for to draw a quart of beare, and, opening the seller dore, which was locked, she visibly did see the said Dorothy Stranger standing in the seller, leaneing with her armes upon one of the hodgheads, and said then to this informer, "Theafe, art thow there yett? Thy life I seeke, thy life I will have": and had a small rope in her hand, and did attemp to putt it over her heade aboute her neck, but she did hinder her with her hands. Further, she did take upp a quart pot and demanded a drinke, butt she would give her none. Whereupon the said Dorothy said that she would make her rue itt. To which this informer replyed that she defyed her and all her disciples. And Stranger answered againe, "Although thow be strong in faith, He overcome itt att the last." Upon Sunday last, aboute one of the clocke, this informer putting on her clothes in her chamber to goe to church, there did appear to her a catt of the same shape as the former, and did leap att her throat and said, "Theafe, I'll not overcome ye as yett." To which this informer replyed, "I hope in God un never shall." And the said catt did bite her arme and did hold itt very fast, and made a great impression in her arme with her teeth and did lett her hold goe and disappeared. And yesterday in the afternoone, aboute two of the clock, this informer comeing downe the stares, the said catt did violently leape aboute her neck and shoulders, and was soe ponderous that she was not able to support itt, but did bring her downe to the ground and kept her downe

for the space of a quarter of an houre. And was soe infirme and disenabled that the power of both body and tongue were taken from her. And the last night, aboute 9 of the clocke, this informer being in bedd with her husband, the said Dorothy did in her perfect forme appear to her and tooke hold of the bed clothes and endevored to powle them of but could not. And then and there the said Stranger tooke hold of her arme and pulled her, and would have pulled her out of bed if her husband had not held her fast, and did nip and bite her armes very sore and tormented her body soe intollerably that she could nott rest all the night and was like to teare her very heart in peeces, and this morneing left her. And this informant veryly beleives that the said catt which appeared to her was Dorothy Stranger and non else. And she haveing a desire to see her did this morneing send for the said Dorothy, butt she was very loth to come, and comeing to her she gott blood of her at the said Stranger's desire, and since hath been pritye well.

8 *Aug.*, 1664. *Re-examined.*—She sayth that after she had gotton blood she was in very good condicon, and was not molested for a quarter of one yeare. And aboute the 16th of January, being in bedd with her husband, aboute one of the clock in the morneing, the said Dorothy Stranger, in her own shape, appeared to this informer in the room where she was lyeing, the dores being all lock fast, and said to her, "Jane, Jane, art thou awaken?" She replyed, "Yes." Upon which the said Stranger answered, "I am come here to aske of the forgiveness for the wrong I have done the, and if thow will never troble me for whatt I have formerly done to the, I doe promisse never to molest or troble the as long as thow lives." Upon the speakeing of which words she did vanish away. Aboute a month before she appeared as aforesaid, this informer being sitting alone in her howse, in a roome two storey high, there did then violently

come rushing in att one of the paines of the window a grey catt. And itt did transforme ittselfe into the shape of the said Dorothy Stranger, in the habitt and clothes she weares dayly, haveing an old black hatt upon her head, a greene waistcoate, and a brownish coloured petticoate. And she said, "Thou gott blood of me, but I will have blood of thee before I goe. And she did flye violentlye upon this informer and did cut her over the joynts of the little finger of both her hands and did scratch her and gott blood. And havinge a black handercheife aboute her necke, she did take itt away, and never see the same since, and did then vanish away.

Eliz. Stranger, widow, sayth, that about six or seaven yeares agoe, her daughter Jane, then wife to Oswald Milburne, baker and brewer, being in the Sandhill, did meet with Dorothy Stranger, who said to her, "Thou shalt never see the Sandhill againe." And comeing home imediatly, she fell sick and lanwished above ½ a yeare and dyed. And in her sicknes tooke very sad and lamentable fitts, and did cry out most hydeously, saying, "Ah, that witch-theafe, my ant Dorithy, is like to pull out my heart. Doe not yow see her? Doe not yow see her, my ant Dorothy, that witch?" And to her very last howre cry out of the said Dorothy Stranger.

Surtees Soc., xl. pp. 112-114.

CXXX. *Jane Simpson and another. For Witchcraft. July* 20, 1664.—Before Sir James Clavering, Bart., Mayor, of Newcastle. Anthony Hearon, baker and brewer, sayth, that aboute five weeks agoe, one Jane Simpson, huckster, haveing chirryes to sell, Dorothy, wife to this informer bought of her a pound, and payd her 8d. And reproveing her for takeing more of her than she did of others fur 2d. in the pound, the said Jane gave her very scurrellous and threating words. And within a fewe dayes after, the saide Dorothy tooke sicknes and hath beene most

strangly and wonderfully handled, and in bedd had most sad and lamentable fitts to the admiration and astonishment of all spectators, being sometimes rageing madd, other tymes laughing and singing, other tymes dispareing and disconsolate, other tymes very solitary and mute. And on Saturday last, aboute three of the clock in the morneing, she tooke a most sadd fitt, crying out to this informer, who was in bedd with her, that one Isabell Atcheson and Jane Simpson did torment her, and were about the bedd to carry her away. And he had much to doe to hold and keep her in bedd. And she did cry, "Doe yow not see them? Looke where they both stand." And the said Dorothy, putting by the curtein, he did clearly see Isable Atcheson standing att the bedd side, in her owne shape, clothed with a green waiscoate. And he calling upon the Lord to be present with him, the said Isabell did vanish.

[Footnote] The sick person draws blood from the suspected witch and recovers.

Surtees Soc., xl. pp. 124-5.

Aug. 18, 1664.—Before Sir James Clavering, Bt., Mayor of Newcastle. Wm. Thompson of Newcastle, yeo., sayth, that his daughter Alice, of the age of 17, hath beene for six weeks last by past most strangfully and wonderfully handled, insoemuch that she does continually cry out of one Katherine Currey, alias Potts, that wrongs her, saying, "Doe you not see her? Doe you not see her, where the witch theafe stands?" And she doth continually cry out that she pulls her heart; she pricks her heart, and is in the roome to carry her away. By reason whereof she is in great danger of her life. Ellinor Thompson sayth, that by the space of these seaven yeares bypast, she hath beene trobled by one Katherine Currey, widdow, severall tymes appearing in the night to her. And the weeke before Fasterne-evening gone a twelve month she came

to this informer in the markett and layd her hands upon this informer's shoulder and sayd, "My peck of meall sett thy kill on fire." And within two dayes after the kill was on fire to her great losse and damage.

Surtees Soc., xl. p. 124, note.

CXXXIV. *Mrs. Pepper. For using Charms, etc. Feb.* 3, 1664-5.—Newcastle-on-Tyne, before Sir Francis Liddle, Kt., Mayor. Margaret, wife of Robert Pyle, pittman, sayth, that aboute halfe a yeare agoe, her husband, being not well, sent his water to Mrs. Pepper, a midwife, and one that uses to cast water. And the same day Mrs. Pepper came to see him and did give him a little water in a bottle to tast, which he took and tasted, and forbad him to drink much of itt, but reserve itt to take when he tooke his fitts; and desired him to goe to the dore, which he did at her request. And imediately after Mrs. Pepper and Tomisin Young did bring him with his leggs traileing upon the ground into the house. And he was in the fitt by the space of one houre and a halfe and was most strangely handled. And the said Mrs. Pepper did take water and throwed it upon his face and touke this informer's child and another sucking child and laid them to his mouth. And shee demanding the reason why she did soe, she replyed that the breath of the children would suck the evill spirrit out of him, for he was possessed with an evill spirritt; and she said she would prove itt either before mayor or ministers that he was bewitched.

Elizabeth, wife of Richard Rotherford, taylor, sayth, that she found Robert Pyle in a very sad condicion, lookeing with a distracted looke, every part of his body shaking and tremblinge, being deprived of the use of his body and senceces. Where there was then there one Mrs. Pepper, a midwife, and she did see her call for a bottle of holy water and tooke the same and sprinkled it upon a redd hott spott which was upon the back of his right hand; and did take a

silver crucifix out of her breast and lay itt upon the said spott. And did then say that shee knewe by the said spott what his disease was and did take the said crucifix and putt itt in his mouth.

Note. July 23, 1604.—Office against Katharine Thompson and Anne Nevelson, pretended to be common charmers of sick folkes and their goodes and that they use to bring white ducks and drakes and to sett the bill thereof to the mouth of the sick person and mumble upp their charms in such a manner as is damnible and horrible.

Surtees Soc., xl. p. 127.

For the trial of Anne Baites *see* DENHAM, ii. 299.

CLXII. *Emmy Gaskin. For Witchcraft. July* 4, 1667.— Newcastle-upon-Tyne. Before John Emerson, Mayor. Margaret, wife of Thomas Sherburne, watchmaker, saith, that on Munday last, one Emmy Gaskin, of Sandgate, came to the informer's doore, and one Elizabeth Gibson her servant came to the doore, and the said Emmy asked something for God's sake; the said Elisabeth told her she had nothing for her for she had gott too much ill by her allreadye. And this informer lookeing out of the windoe, asked the said Gaskin what she did there and bid her begone, for she had nothing for her. She replyed againe, if she had nothing for her, she said God give her luck on it; and the said Emmy said to the maide, that she hoped she would break her necke or hang herselfe before night. And the said maide hath never been well since, for the night after she tooke her fitt which she had done many tymes before and lay that she could not speak for about half an houre, and when she was in that condicion there begun something to cry like a henn among the people's feet, and as sone as it begun to cry, the said Elizabeth did begin to smile and laugh, and then the thing that cryed like a henn did, as they thought, flawter with the wings against the

bords of the floor, and when it left off the said Elizabeth came out of her fitt and asked what that was that cryed, as she thought, like a henn, for she heard it, and saw the women that came to ask something for God's sake go out at the doore, and is still worse and worse.

Surtees Soc., xl. p. 154.

CLXXIX. *Anne Wilkinson. Apr.* 1, 1670.—Before Fr. Driffield, Esq. Anne Mattson saith, that yesterday, Mary Earneley, daughter of Mr. John Earnley of Alne, fell into a very sicke fitt, in which shee continued a long time, sometimes cryinge out that Wilkinson wyfe prickt her with pins, clappinge her hands upon her thighs, intimatinge, as this informant thinketh, that she pricked her thighes. And other times shee cryed out, "That is shee," and said Wilkinson's wyfe run a spitt into her. Whereupon Mr. Earnley sent for Anne Wilkinson, widdow; and, when as the said Wilkinson came into the parlour where the said Mary Earnley lay, the said Mary Earnley shooted out and cryed, "Burne her, burne her, shee tormented two of my sisters." Shee saith further that two sisters of the said Mary Earnleye's dyed since Candlemasse last, and one of them upon the 19th of March last dyed, and, a little before her death, there was taken out of her mouth a blacke ribbond with a crooked pinne at the end of it.

George Wrightson of Alne saith, that yesterday, Mary, dau. of John Earnley, gent., fell into a violent and sicke fitt and continued therein one houre and more, all that time crying out in a most sad and lamentable manner that Anne Wilkinson was cruelly prickinge and tormentinge her with pins, as the said Anne was sittinge by her owne fire upon a little chaire; and presently Mrs. Earnley sent this informant to the said Anne Wilkinson's house, whoe brought word shee was there sittinge by the fire upon a little chaire when he suddenly came into her house.

Anne Wilkinson of Alne, widdow, saith, that she never did Mr. Earnley nor any that belonged to him, any harme, nor would shee doe; and as for the bewitchinge of any of his children, she is sacklesse.

Margarett, wife of Richard Wilson, sayth, that, in her former husband John Akers' lifetime, she once lost out of her purse 5os. all but three halfe pence; and shortly after, there hapned to be a great wind, and after the wind was downe, she, this ex^t^, mett with Anne Wilkinson, who fell into a great rage, bitterly cursing this ex^t^, and telling her that she had bene att a wise man, and had raisd this wind which had put out her eyes, and that she was stout now she had gott her money againe, and fell to cursing her againe, wishing she might never thrive, which cursing of the said Anne did soe trouble this ex^t^ that she fell aweeping, and, coming home, told her mother what had hapned, and her mother bad her put her trust in God, and she hoped she could doe her noe harme. And the next day she churned but could gitt noe butter; and presently after, this ex^t^ fell sicke and soe continued for neere upon two yeeres, till a Scotch physitian came to Tollerton, to whom this ex^t^ went and the phisityane told her that she had harme done her. And she further sayth that her then husband, John Acres, fell shortly after ill, and dy'd of a lingring disease, but till then he was very strong and healthful.—*Surtees Soc.*, xl. pp. 176-7.

CLXXXIX. *Margaret Milburne. May* 17, 1673.—Before Sir Thomas Horsley, Knight. Dorothy Himers of Morpeth, saith that about three years agoe, she being washing at the waterside, one Margaret Milbourne helping her to wash, Margaret Milbourne, the said Margaret's mother-in-law, came to this informer when she was washing with the other, haveing her sonne's child in her armes, and was angry with her daughter-in-law for comeing to wash and troubleing her to keepe her child; and she was

an ill housewife that cannot be worth a groat in her owne house. Upon which this informer said, she might work her owne worke at home when she could not addle a groat abroad. Upon which the said Margaret said she was old and was not able to keepe the child. Upon which the informer said ther was a tough sinew in an old wife's hough. Upon which the said Margaret told her she would never be soe old with as much honesty. This informer, further, saith that since that time she hathe been in a languishing condition, and hath not had her health, as formerly, nor able for any servile worke. She further saith thair on 25th day of Aprill last, in the night time, she being very sick, lieing in her bed, did apprehend she see a light about her bed like starrs. And then she did apprehend that she did see the said Margaret Milbourne, widdow, standing at an oate scepp at her bed feet, thinkeing she was pulling her heart with something like a thread. Upon which this informer cald on her master's daughter that lay by her, who cald of other people out of the roome below. Who comeing up found this informer in a swound, who continued not able to speake for three or foure howers. She verily believes that Margaret Milbourne is the cause of her grievances; and she doth often take very sick fitts and in her fitts apprehend she sees the said Margaret.

Isabell Fletcher of Morpeth, saith that on the 12th of May, she was watching clothes with some others upon a piece of ground called the Stanners, neare Morpeth, in the night time. And goeing from the rest of the company to fetch a cloake, which she had left a distance of, see a white thing comeing through the water like a woman and she stood still till it came to her. And then it appeared to be a woman, who spoke to this informer, and asked her how she did. This informer asked her againe, "Who is this that knoweth me and asketh how I doe?" The woman then answered, "Doe you not know

me?" This informer then apprehended her to be one Margaret Milbourne, late of Bedlington, whome she was very well acquainted with, she being servant lately to Wm. Milbourne, her sonne, liveing in Morpeth. Then she said to this informer, "Wilt thou goe see thy dame? Upon which she replied she would neither goe see master nor dame at that time a night. Upon which she said, that if she would not goe with her it would be worse for her or ought to be long; and soe turnd her back and went away. Upon which this informer came towards her company and sate downe; and presently after, lookeing back she thought she did see her come towards her againe: upon which she fell into a swoune. And then her company comeing to her, they held her up, and when she came out of the swound, she continued in a distracted condition all the night, soe the company could scarce hold her. And this informer formerly heard her reputed for a witch. And she saith that the day following, in the afternoone, being dressing a roome, she apprehended the said Margaret put her head in at the window. Upon which she fell into a distracted condition againe and continued soe five or six houers, insomuch that she was holden by severall people.—*Surtees Soc.*, xl. pp. 202-3.

CXCI. *Peter Banks. For being an Impostor. Jan.* 19, 1673-4.—Before Robert Roddam, Mayor of Newcastle. Jane, wife of Cuthbert Burrell, shipwright, deposeth that Peter Banks is a most strange seducer and inticer of the king's subjects and people, and deludes them in a wonderfull manner, perswadeing and makeing them beleive that he cann tell leases to people for tearme of yeares and life. Whereupon diverse seamen repair to him and putt trust in his conjurations and pay him 20s. apiece for such leases. And about a yeare and a halfe since, the said Banks came to this informer's husband, he useing to goe to sea and stopped one of these leases into his hands. Which

when this informer discovered, she was mighty angry and much greived. And haveing read the same the contents were these, "I charge you and all of you, in the high sword name, to assist and blesse Cuth. Burrell belonging to —— (*such a ship*) from all rocks and sands, storms and tempests thereunto belonging, for this yeare." After which the informer did forthwith burne the same in the fire; for which the said Banks threatned he would plague the informer that she should never be worth a groat. And since that time she and her family have been mightily perplexed and in great straits and necessities, though she trusts in God, and is not affraid of the devill, yet the said Banks by his strange stratagems afrights her. The said Peter Banks hath often confessed to her and others that he useth inchantments, conjuracions, and magick arts; and in particular, in conjureing evill and malitious spiritts; and espetially, about a young woman that lived in Gateshead, whose name she knows not, who came to him when the informer was present and discovered about her being molested with a spirit and the like. Whereupon he looked in his books and writt something out of the same into a paper and delivered it to that young woman. And told her that when the spirit appeared lett her open that paper and she would be noe more molested. And afterwards, as Banks confessed, the same woman came back again and gave him thanks and payment. And he told this informant, for he made his cracks and boasts of it, that he medecined and conjured an evill spirit that Thomas Newton's daughter was troubled with, and in the night time he burnt pieces of paper in the fire written on for that end, and a certaine number in the night at a certaine time and used words that he had mastered the spirit. He likewise said that he could compell people that had [*sic*] ill husbands to be good to their wifes. And he did nominate one Jane Crossby, to whom he had letten a lease for that end, and had gott 10s. and two new shirts for

his pains; and that the same lease endured for a yeare and dureing that time her husband was loveing and kind; but the yeare expireing and she not renewing her lease, he, said husband, was ill and untoward againe. And he also declared that he could take away a man's life a yeare before his appointed time or make him live a yeare longer. Ellinor Pattison, alias Phillipps, deposeth that contention having arisen between her and one Peter Banks, she often in the night time was terrified and affrighted with visions and apparitions; and in such a manner as she thought the said Banks was standing up in flames of fire and could never be att rest and quietnesse till she made agreement with him. But before the agreement he repaired to her and told her he knew she was wronged and bewitched and he could cure her. Therefore by his perswasions she permitted him to cutt a little haire out of the back side of her neck in order to medecine and cure her. After which he putt the haire into a paper and, haveing sealed it upp, gave it againe to the informer and bidd her burne it. After which she amended and grew better.—*Surtees Soc.*, xl. p. 204.

CCXXVI. *Elizabeth Fenwick. Dec.* 11, 1680.—Before (Sir) Thos. Loraine. Whereas information uppon oath is made before me by Nicolas Rames, that one Elizabeth Fenwicke of Longwitton did threaten the sayde Nicolas Raymes what he had done she, the sayde Elizabeth Fenwicke, being a woman of bad fame for witchcraft severall yeares hearetofore, he the saide Nicolas Rames doth affirm and complaine that his wife, lyeing under a sad and lamentable torment of sickeness, doth daylye complaine that she the sayde Elizabeth Fenwicke doth continuallye torment her, and is disabell to her in her saide perplexatye; and, withall, in her due senses doth accknowledge she rydes on her, and endeavours to pull her on to the flower; and a blacke man, thinkeing the deavil, and the said Elizabeth Fenwicke danc togeather.

And the sayde Nicolas Rames did goe and desired her to come to his wife; wheareuppon she came and cominge to the said Nicolas Rames his wife she tolde her she must have blood for bewitching of her; and the saide Elizabeth answesheard again that if her blood would doe her any good she might have had it long since, and the saide Elizabeth would ha cutt her finger, and the sayde Anne Rames answeared againe, "I will have it uppon the brow whear other people give it uppon witches"; and the sayde Elizabeth answeareth againe that if her chyldren should get notice of the saide blooding they would goe madde. And againe, by the consent of the saide Elizabeth, she bid her draw blood uppon her brow. Her condition be exceading weake by all probabalye of witchcraft in this woman. The sayde Elizabeth called the said Nicolas . . . her fre consent to assist his wife; and the saide Nicolas runne in a grat . . . thre severall tymes before she would bleade, and she the sayde Elizabeth desired him nott to discloase it and he declared thatt if no further prejudice was to him or his wife he would not prosecute her.—*Surtees Soc.*, xl. p. 247.

Newcastle. Joh. Wheeler of London, upon his oath, said that in or about the years 1649 and 1650, being at Newcastle, heard that the magistrates had sent two of their sergeants, namely Thomas Stevel and Cuthbert Nicholson, into Scotland to open with a Scotchman who pretended knowledge to find out witches by pricking them with pins, to come to Newcastle, where he should find such who should be brought to him and to have twenty shillings apiece, for all he could condemn as witches and free passage thither and back again.

When the sergeants had brought the said witchfinder on horseback to town the magistrates sent their bellman through the town ringing his bell and crying, all people that would bring in any complaint against any woman

for a witch, they should be sent for and tryed by the person appointed.

Thirty women were brought into the toonhall and stript and then openly had pins thrust into their bodies, and most of them was found guilty near twenty seven of them by him and set aside.

The said reputed witchfinder acquainted lieut.-colonel Hobson that he knew women whether they were witches or no by their looks, and when the said person was searching of a personable and goodlike woman, the said colonel replyed and said, surely this woman is none and need not be tryed, but the Scotchman said she was, for the toun said she was, and therefore he would try her; and presently in sight of all the people laid her body naked to the waste, with her cloaths over her head, by which fright and shame all the blood contracted into one part of her body, and then he ran a pin into one part of her thigh and then suddenly let her coats fall, and then demanded whether she had nothing of his in her body but did not bleed, but she, being amazed, replied little, then he put his hand up her coats and pulled out the pin and set her aside as a guilty person and child of the devil and fell to try others whom he found guilty.

Lieutenant Colonel Hobson, perceiving the alteration of the aforesaid woman, by her blood settling in her right parts, caused the woman to be brought again and her cloaths pulled up to her thigh, and required the Scot to run the pin into the same place, and then it gushed out of blood and the said Scot cleared her and said she was not a child of the devil.

So soon as he had done and received his wages he went into Northumberland to try women there, where he got of some three pound a peece, but Henry Ogle, Esq., a late member of parliament, laid hold of him and requested bond of him to answer the sessions, but he got away for Scotland; and it was conceived if he had staid, he would

have made most of the women in the north witches for money.

The names of the prisoners that were to be executed, being kept in prison till the assizes and then condemned by the jury, being burgesses, were Matthew Bulmer, Eliz. Anderson, Jane Hunter, Mary Pots, Alice Hume, Elianor Rogerson, Margaret Musset, Margaret Maddison, Eliz. Brown, Margaret Brown, Jane Copeland, Ann Watson, Elianor Henderson, Elizabeth Dobson and Katherine Coultor. These poor souls never confessed anything but pleaded innocence, and one of them by name Margaret Brown beseeched God that some remarkable sign might be seen at the time of their execution to evidence their innocency, and as soon as ever she was turned off the ladder her blood gushed out upon the people to admiration of the beholders.

John Wheeler, Elianor Lumsden, and Bartholomew Hodgson proves the like.—GARDINER, p. 114 *sq.*

13 *Dec.*, 1649.—Letters from Newcastle—that many witches were apprehended thereabouts of late; that the witch-tryer taking a pin and thrusting it into the skin in parts of their bodies, they were insensible of it, which is one circumstance of proof against them.

WHITELOCK'S *Memorials*, p. 418.

Berwick. (1598.) *Council Book.*—We find and present that by information and oath of credible witnesses, Richard Swynbourne's wife hath of long time dealt with three several women witches for the bewitching of one William Ma —— [*sic*], garrison man, who did answer that they could not hurt him, but that a man witch must do it; which the said Swynbourne's wife hath confessed to this presently, that at length she had gotten a man witch for her purpose. The further examination herein we refer to the Lord Governors and Council.—SCOTT, *Hist. of Berwick*, 180.

Trial of M. Stothard.—The information of John Mill's, Edlingham Castle in the same county, yeom., taken upon oath the 22nd day of Jan. Ano R. Rs. Caroli sed, &c., IIIIo., A.D. 1682-3. Before Henry Ogle of Eglingham, Esq., one of his Majesties Justices of the Peace for this county, &c.

Informeing sayth that about the Spring of the yeare, for three yeares or thereabout's, this informant on a Sabath day at night, being lyeing in his bedd, and had not slept any, he the said Informant did heare a great blast of wind as he thought goe bye his window, & immediatly following there was something fell with a great weight upon his hart, and gave a great crye like a Catt and then after another in the same manner, and just as those was ended there appeared a light at his bedd foot, and did in the same light see Margaret Stothard or hir Vission to the best of his knowledge, so the povre of this Informant's speach being taken from him at the time and as soune as ever he recovered strength to speake, he cryed out the Witch, the Witch, soe his famalie asking what was the matter with him, this informant assured his wife and the rest of the famalie that the witch Margaret Stothard had been upon him soe the said informant was in such a Condition that they were forced to hold him, and they could not get him holden, but was forced to come and fetch a brother of his to helpe them, & severall tymes this Informant haith had that truble, and alwayes before it came he would heare the blast of wind as aforesaid come by his windowe that he would been [*sic*] in such a fright that the very haires of his head would stand upward's untill such tymes that he gott up and lighted a candle & taken his Bible & readd which would something qualifie his feare; & this Informant further sayth that sometyme about somer gon a yeare this Informant being abroad at the Landlord paying his rent and comeing home at night and come downe the street hard by the doore of the said Margaret Stothard &

here came a flash of fire over & before him and as he thought went to her doore, soe not at all being afraid for the fire untill his horse tooke to a stand and would neither goe back nor forward, then he began to be afraid and his haire stood upward on his head, then he cryed O Lord deliver me for thy mercy saike and for thy owne name saike, after that the Horse went forward and went home and the said Informant continued in greate feare all that night, soe that he was forced to send for his brother and other neighbour's to stay with him that night and further saith not.

The Information of Wm. Collingwood of Edlingham in the County of Northumberland aforesaid. Informing sayth that about eight or nine years agoe to the best of this Informant's knowledge one Jane Carr late of Lemendon in the said County and this Informant being in discourse together about one Margaret Stothard of Edlingham aforesaid and the said Jane Carr with weeping tears told this informant how she had charmed a child of hir's that was unwell, for she said that there came in a woman that said two tymes over here's a fine childe, and the woman going away the childe tooke a shrieking & cryeing that it had almost skirled to death, and the said Margaret Stothard being in the towne in the mean tyme and being a reputed Charmer for such sudden distempers she the said Jane Carr caled hir in, to see the child; and when she came in she the said Jane Carr told hir that she believed the child had received wronge, and she the said Margaret Stothard took the child in hir arms, and what she said to it she knoth not, but she put hir mouthe to the childe's mouth and made such chirping and sucking that the mother of the said childe thought that she had sucked the hart of it out and was sore affrighted, and then she gave the childe to the mother and said she would warrant the childe well enough, and soe the said Margaret Stothard went forth and satt down on a stone in the entrie of the said house, and

there began to rave herself and rift and gaunt in such an odd manner that she had almost affrighted the mother of the said child out of her wits, soe the said Margaret Stothard riseing up and goeing away there was a little calfe tyed in a band in another little room, and when she was gone the calfe went perfectly madd, so that they seeing nothing at the calfe but death they kyld the calfe, soe that they did really believe that by hir charming or witchcraft the distemper was taken of the childe and laid upon the calf aforesaid, and further sayth not.

The Information of Jacob Mills of Edlingham Castle in the said County.

Informing sayth that upon Satterday last the 20th of Jan. one Alexander Nichle of Larbottle and his wife told this Informant that about eight years agoe or there about's they the said Alexander Nichle & wife had a childe dyed, and before ever it was anything unwell to there knowledge there came into the house one Margaret Stothard of Edlingham, and the said Alexander's wife being in the house among hir children the said Margaret asked hir almes of hir, and the woman being afraid of her by the ill fame she bore in the county that she was a witch, this informant is not positive whether she refused to give hir almes or that she had it not to give hir, soe the said Margaret Stothard went away, and after she was gon one of the childer said to her mother, did you not see what the woman did to you when she went away? and the woman answered noe: soe the childe said she, the said Margaret Stothard, did wave at hir mother a white thing three tymes, and her mother said she did not care for hir, what she did, for she hoped the Lord would protect hir from any such as she was. But the next morneing before day the childe grew unwell and continued all the day very ill, still crying out the woman that waved the white thing at you is above me pressing of me and licke to bricke

my backe and press out my hart, and soe the child continued still cryeing out in that manner, untill next morning againe about cocke crow, and then dyed, soe that they veryly believe she was the death of the said childe, and further sayth not.

Alexander Nichle, the father of the child, deposed to the same effect, adding further:

That seeing the childe in the sad condition went up to Cartewton to my Lady Widdington, and told hir the childe's condition, and the Ladye's answer was, that she could not understand any distemper the childe had by the circumstances they told her, unless she to wit, the childe was bewitched.

The information of Isabel Maine of Shawdon in the said County, Spinster.

Informing sayth that about three or four years ago or there abouts, to the best of this Informant's knowledge; this informant being retained in the service of one Jacob Pearson of Titlington in the said County, Gent., and having the charge of the house and milkness; this Informant sayth that their milkness went wrong, that she to wit, the said Informant could never get any cheese made of it as she used to doe formerly, soe that she really believed that it was wronged by some witch or other; and one Margaret Stothard of Edlingham in the said county being a reputed charmer; this Informant accidentally meeting with a woman that lived in the same towne where the said reputed charmer lived and she the said Informant desired the said woman that she would speache to the said Margaret Stothard and tell her in what condition their milk was in; which the said woman did and the said Margaret Stothard said to the said woman that she would warrant to make the milk well enough againe and about eight days following the said Margaret Stothard came to this Informant to Titlington aforesaid and asked how this

Informant's or her Maister's milkness was amended, she the said Informant replyed that it was pretty well now, soe this Informant asked the said Margaret Stothard the reason why the milk came to be in that condition, she the said Margaret said that it was forespoken and that some ill eye had looked on it; and this Informant further asked hir, what was the reason that hir Maister's cows swett soe when they stood in the Byar; and then she bidd hir take salt and water and rubb it upon their backs, and she further said to this Informant as touching the milk, allwayes when you goe to milke your cowes put a little salt in your pale or skeel; this Informant refusing to doe that, she would then give hir a piece of Rowntree wood and bid her take that alwayes with hir when she went to the Cowes. Soe this Informant tooke the piece of wood from hir and laid it by, thinking that there was noe need for any such thing, there milk then being in a very good condition as usually before, that she the said Informant could then gętt both butter and cheese of it, which she could not doe of late before. This Informant would then have payd the said Margaret Stothard for hir soe mending or charming of the said milke and would have given hir a penny and said it was charmers dues, but she answered and said noe, a little of anything will serve me, so this Informant telling hir Maister of it, he gave hir a fleece of woole to give hir the said Margaret Stothard, and this Informant gave hir a little more to it; and after that they had their milke in very good order, and this Informant further sayth that the said Margaret Stothard said if you judge any person haith wronged your milke, take your cowe-tye and aske the milke againe for God's sake, and she the said Informant answered she would near doe that if their milke should never be right any more, and further sayth not. *Capt. et Jurat die Ann. Super cor mi,* HENRY OGLE.—MACKENZIE, ii. 34-36.

(*f*) *LEECHCRAFT.*

"*Toad-bit*," a disease among cattle, absurdly imputed to the poison of toads; against which *lustration* by *needfire* is employed. . . . —BROCKETT'S *Glossary*, p. 220.

"*Need-fire*" . . . an ignition produced by the friction of two pieces of dried wood. The vulgar opinion is, that an angel strikes a tree, and that the fire is thereby obtained. Need-fire, I am told, is still employed in the case of cattle infected with the murrain. They were formerly driven through the smoke of a fire made of straw, etc. . . .—BROCKETT, p. 147.

Cattle plague *see* DENHAM, ii. 50.

Stamfordham.—When the murrain broke out among the cattle about eighteen years ago this fire was produced by rubbing two pieces of dry wood together and carried from place to place all through this district as a charm against cattle taking it. A fire was kindled, and the cattle driven into the smoke, and they were kept there for some time.—*Trans. T.N.F.*, v. 94.

When a contagious disease enters among cattle, the fires are extinguished in the adjacent villages. Two pieces of dried wood are then rubbed together until fire be produced; with this a quantity of straw is kindled, juniper is thrown into the flame, and the cattle are repeatedly driven through the smoke. Part of the forced fire is sent to the neighbours, who again forward it to others, and, as great expedition is used, the fires may be seen blazing over a great extent of country in a very short space of time.—MACKENZIE, i. 218.

Cure for sleep-walking, *see* DENHAM, ii. 274; *cf.* HENDERSON, p. 155.

Cramp-ring, a ring made out of the handles of decayed coffins and supposed to be a charm against the cramp.

BROCKETT, p. 111.

Charm.—There are still coins thirled for luck, or the small bones from a sheep's head, or a "raa tettie" carried in the pocket to charm off ailments.—*E.D.S.*, p. 145.

Harbottle.—*Drake-stone.*—Sick children passed over. *See* I. *a*, STONES.

Lockerby. *Lockerby Penny.*—This is, I am told, an old flat piece of silver, about the size of half-a-crown, and is used to cure madness among cattle. It is put into water and stirred about for some time, and the animal must drink the water. A cow was bitten by a mad dog at H. D., and the cow attacked an ass. A messenger was despatched to Lockerby for the penny; £50 had to be deposited as security, that it might be returned. In this case the donkey lived, the cow died. The owner of the property where this occurred told me he remembers finding a quantity of quart bottles, put away in a closet, and labelled, "Lockerby Water." Not many years ago it was sent for by J. Brown of Prestwick, near Berlsay. This shows how strongly the superstition is implanted, considering there were no railways at that time, bad roads to contend with, and a very long way.

Trans. T.N.F., v. 96.

Cf. DENHAM, ii. 220.

Stamfordham. *Sympathetic Cure.*—A boy hurt his hand with a rusty nail near here; he was instantly sent to Winlaton, to see the wise man there. His directions were that the boy had to take the nail to a blacksmith to be well filed and polished, and to be rubbed each morning before sunrise and each evening before sunset; by doing this the wound was cured. When anyone is cut with a sickle it is taken home and kept well polished, that the wound may be healed.—*Trans. T.N.F.*, v. 91.

Cf. HENDERSON, p. 156; *Proc. Soc. Ant.* v. 75.

Cure of Sore Throat.—Left-leg stocking should be tied round the neck for a sore throat.

Trans. T.N.F., v. 93.

Toothache Cure.—In former times a pilgrimage was sometimes made from this place to Winter's Stob or Gilbet for a piece of wood to rub the tooth with.

Trans. T.N.F., v. 90.

Heart-grown or Bewitched, a term applied to a sickly, puny child who does not grow. Such a child must be brought to a blacksmith of the seventh generation; this must be done before sunrise. The child is laid naked on the anvil, the smith raises the sledge hammer as if he were going to strike hot iron, but lets it come gently on the child's body. This is done three times; the child always thrives after this.—*Trans. T.N.F.*, v. 90.

Cure of Sores.—An Irish stone [is used]. This is a stone brought from Ireland and never permitted to touch English soil. The stone was put in a basket and carried to the house where the patient resided. . . . It would have been more efficacious if it had been brought and used by an Irish person. . . . People came many miles to be rubbed [with it].—*Trans. T.N.F.*, v. 90.

For Adder-Bites, Irish Stone.—In the month of October, 1884, I handled a once famous Irish stone which was in the custody of a good dame, residing beneath the shadow of the Old Abbey of Blanchland, in Northumberland. On inquiry being made for the charm, a search was made in the corner of a drawer, and a bag, yellow with age, was carefully brought out, and its contents—the Irish stone—exhibited. The good lady was 78 years of age, and the charm was in the house when she married into it, forty-nine years before. It was the property of her husband, who died about 29 years since, and she had heard him say that the stone belonged to his father. During her time it had been lent "all up and down" to individuals who

had got envenomed, or who had cattle so suffering, and she could testify that its application stopped inflammation, as she remembered effectually rubbing the face of her husband, who had been stung with a bee. The charm which, as she had heard them tell, came from Connaught, is a water-worn flint, lentiform, of a dark colour, blotched with white. This Blanchland charm had not been used for several years, but within the good lady's remembrance it was of considerable repute, it being the only Irish stone in the district. According to popular belief, there is probably no place north of the Humber where a "charm for venom" could be of more use than at Blanchland. The banks of the river, the Tyne, are said to be greatly infested with adders.—*Monthly Chronicle*, March, 1889. "Charms for Venom," WM. MORLEY EGGLESTONE.

Cf. DENHAM, i. 40, and HENDERSON, 166.

Earthfast Stones. For Sprains and Swellings.—An earthfast stone, or an insulated stone, enclosed in a bed of earth is supposed to possess peculiar properties. It is frequently applied to strains and bruises, and used to dissipate swellings; but its blow is reckoned uncommonly severe.—RICHARDSON, ii. *Legendary*, 164.

The Stamp Steener or Stainer.—A person skilled in this art stamps with her foot on the part affected, and after the first paring it is said to be painless. . . The limb ought afterwards to be bound up in an eel's skin.

Trans. T.N.F., v. 90.

Cure of Ringworm.—I [Rev. J. F. Bigge] am well acquainted with an old charmer of this obstinate complaint. His patients were obliged to come to him before sunrise. He took some soil in his garden, and rubbed the part affected and uttered some words. A man can communicate this secret to a woman, and *vice versa*.

Trans. T.N.F., v. 89.

Cure of Warts.—(1) Take a large black snail, rub the wart well with it, then throw the snail against a thorn hedge till it is impaled, and then let it die. (2) Count the number of warts, put as many pebbles in a bag as there are warts, throw the bag away; whoever picks up the bag will get the warts. (3) Steal a piece of meat, rub the warts with it, throw it away, and as it rots so will the warts. (4) Make as many knots in a hair as there are warts, throw it away, a cure follows.—*Trans. T.N.F.*, v. 89.

Rub the warts with eel's blood.—*Trans. T.N.F.*, v. 89.

Stamfordham. *Cure of Hooping Cough.*—Children have been brought from some distance to the lime kiln at Hawkwell, a quarter of a mile south of this place, and carried backwards and forwards through the smoke.—*Trans. T.N.F.*, v. 89.

Cure of Hooping Cough.—A child [is] under the belly of an ass and between its forelegs. A piebald pony is also very efficacious.—*Trans. T.N.F.*, v. 89.

Another plan is putting a trout's head into the mouth of the child affected, and, as their sages say, "let the trout breathe into the child's mouth."—*Trans. T.N.F.*, v. 89.

Another receipt is to make porridge over a stream running from north to south.—*Trans. T.N.F.*, v. 89.

Salt.—Salt is often put on a cow's back immediately after calving. Salt is also put upon a child's tooth which has come out; it should be thrown into the fire, uttering the following words:

> "Fire, fire burn byen,
> God send my tuith agyen."
>
> *Trans. T.N.F.*, v. 93.

On receiving a sting from a nettle a dock leaf is immediately rubbed on the part, and the cure is effected by repeating rapidly the words, "Nettle oot; dockin in."

E.D.S., p. 497.

See also HENDERSON, p. 26.

Cure of Haemorrhage.—A farmer's wife, who lived at Belsay Dean House, was one night seized with a violent bleeding of the nose. Her husband was instantly despatched to consult a familiar spirit, who lived at Black Heddon, which is nearly two miles distant. They both returned together, till they crossed a small stream; the wizard uttered some words to himself and said, "I shall go no further; you will find your wife better when you get home." When the farmer got home he found no improvement in his wife; he instantly returned to the village for further advice. His friend said, "Ah, I forgot that other stream nearer your house," so they went both back till they crossed the second runner. He stopped, uttered the same words, and on reaching home the patient had completely recovered.

Trans. T.N.F., v. 90.

For Witchcraft *see* also I. *g*, "*Charm Stones.*"

For Seventh sons and Cure for King's Evil, *see* HENDERSON, p. 306, and RICHARDSON, ii. 396.

For Blacksmiths and Leechcraft *see* I. *i.* "*Blacksmiths.*"

Leechcraft, *see also* I. *a*, "STONES," "*Harbottle*," WELLS," "*Bede's Well*," "*Hartley*," I. *g*, "Charm stones"; for the cure of grave-scab *see* HENDERSON, p. 13. *See also* DENHAM, ii. 291 *sq.*, 325.

Cures for warts, *see* HENDERSON, p. 139; BRAND'S *Bourne*, p. 98. "Warts are cured by rubbing with saliva, after fasting."—Contrib. by MR. G. H. THOMPSON, Alnwick.

(*g*) *MAGIC AND DIVINATION.*

Charm-Stones, Holy Stones.—Holy stones, *holed stones*, are hung over the heads of horses as a charm against diseases; such as sweat in their stalls are supposed to be cured by the application. I have also seen them suspended from the tester of a bed, as well as placed behind the door of a dwelling-house, attached to a key, and to prevent injury from witches.

BROCKETT'S *Glossary*, p. 98.

The author of the "Vulgar Errors" tells us that hollow stones are hung up in stables to prevent the "nightmare," or ephialtes. They are called in the North of England Holy Stones.—BRAND, iii. p. 147.

Stones with holes through them I have heard called "Hag-stones." They are frequently hung up at the head of farmers' and their children's beds.

Contributed by MISS L—, Belford.

Stones with a hole through them, hung up behind the door, are a good charm to keep out witches.

Contributed by MRS. DINAH M—, Belford.

See DENHAM, ii. 43, 325.

(*a*) *Adderstyen.*—A stone with a hole in it. These were picked up and hung behind the door as a charm. Mr. M. H. Daud says: "Within my recollection no fishing-boat was without one of these stones suspended from the *inwiver*, now entirely disused."

(*b*) *Holey-stone.*—A stone having a perforation in it, or hole through it. The stone must have been found already perforated or it has no virtue. These are very commonly hung behind house doors as charms. A sanctity or superstition appears to have been attached to stone implements with holes. They were supposed to have been perforated by snakes. Holed stones are hung over the heads of

horses as a charm against diseases. Horses that sweat in their stalls are supposed to be cured by the application of this charm.

(*c*) *Lucky Styen.*—HODGSON MS., *E.D.S.*, *s.v.*

For other Counter Charms *see also* I. *b*, "*Cowgrass.*"

Adderstones.—The adderstone among the Scottish peasantry is held in almost as high veneration as, among the Gauls, the *ovum anguinum* described by Pliny (*Nat. Hist.*, I. xxix. c. 3). The name is applied to Celts and other round perforated stones. The vulgar suppose them to be perforated with the stings of adders.

RICHARDSON, *Legendary*, vol. ii., p. 164.

For other Charms *see* DENHAM, ii. 29.

Charm against Witchcraft, etc. Cold Iron.—If the Holy Island fishermen do anything by accident that is likely to bring ill-luck on them, they believe it can often be averted by "touching cold iron."—Contributed by MR. G. H. THOMPSON, of Alnwick; and by MR. T. M—, Belford, who has seen it done.

A cart-horse died suddenly—it was supposed from eating grains; but the farmer and his man fancied that some bad neighbour had poisoned it. The farmer mounted his horse and rode as hard as he could to Newcastle to consult Black Jack, the wizard, who said that the horse had been poisoned, and that the poison had been put into the brewer's grains. The wizard, on receiving the sum of one pound, gave the following strange receipt for finding out the culprit: The horse's heart was to be taken out, stuck full of pins, and burnt on a fire in a room at the farm-house at midnight. Every hole in the house was to be stopped up, keyholes, etc., but not the chimney, and the perpetrator of the deed would stand before them. The master and his man did as they were directed; and when the midnight ceremony was nearly ended, the ser-

vant looked out through a window and saw a man whom he well knew walking straight to the house, for it was moonlight; but I need not say he never appeared before them. The next day the familiar spirit was again consulted, and he said he was confident that all the holes had not been stopped; and when a search was made a round hole was found on the stairs which communicated with the outside, and had been omitted, and this caused the incantation to fail.—*Trans. T.N.F.*, v. 98.

Cf. DENHAM, ii. 326.

To draw blood above the mouth is a mode of breaking some spells. A tenant of Sir Charles Monck, who lived at Belsay Bank Foot, had a cow that got her leg broken, a horse got stuck, and a calf died of the quarter ill. All these misfortunes came upon him at the same time; there could be no doubt some one had bewitched these animals. At last a new servant, quite a youth, was blamed. A person skilled in these things told the farmer he might break the spell simply by drawing blood above the wizard's mouth. At foddering time the farmer purposely quarrelled with the poor lad about some trifle, and before the lad knew what it was all about he drew blood above his mouth by making his nose bleed and scratching his face. To use a cant phrase of the day, it was a great success, and the farmer throve ever after.—*Trans. T.N.F.*, v. 94.

Rowantree, used as a preventative against witches. In every gap of their hedges a piece of it may be found, for according to old tradition when you have a stang of it nothing can trespass upon you.

HODGSON MS., *E.D.S.*, p. 585.

A crooked sixpence is sometimes put into the kairn [churn] to avoid witchcraft.—*E.D.S.*, p. 412.

Cruch-yor-Thumb, the instruction given as a charm against witchcraft [the thumb is doubled inside the palm].

E.D.S., p. 204.

For Running Water as counter charm *see* I. *a.*

To avoid the power of the Evil One it was formerly the custom to clasp the hand over the thumb. The power of the rowantree was imperfect without this added precaution. Even the thumbs of the dead were carefully doubled within the hand to avert the evil spirits.—*E.D.S.*, p. 733.

See DENHAM, ii. 325.

Stamfordham. *Counter Charm.*—Always sit cross-legged when sitting at cards.—*Trans. T.N.F.*, v. 94.

Witchcraft: Counter Charms.—Silver is always considered an antidote. Always shoot at a witch, if you wish to hit her, either with a crooked sixpence or with one having a hole in it.

Some persons are said to have an "Evil Eye," and do much harm therewith; if they look at any one churning butter will never come. Mrs. C.'s (of Welton) servants could not get the cream to become butter; it was remembered that old Mally had looked in at the door when they were at work; a crooked sixpence was put into the churn, and the butter came instantly.

A holy stone hung behind a door or a horse-shoe nailed upside down is very common.—*Trans. T.N.F., v.* 95.

St. Agnes' Eve (*Jan.* 21*st*).—Girls on going to bed place their shoes on the floor at right angles to each other, and repeat the following:

> "I place my shoes in form of a T,
> Hoping my true love to see;
> Not dressed in his best array,
> But in the clothes he wears every day."
>
> *E.D.S.*, p. 592.

Stamfordham. *St. Agnes' Fast* (*Jan.* 21*st*). *Divination.*—To procure a sight of a future husband, eat nothing all day till going to bed; boil as many hard eggs as there are fasters, extract the yolk, fill the cavity with salt, eat the

egg, shell and all, then walk backwards to bed, uttering this invocation to the Saint:

> "Sweet St. Agnes, work thy fast;
> If ever I be to marry man,
> Or man be to marry me,
> I hope him this night to see."

Another receipt for the same object [is] eat a raw red herring, bones and all. . . . Men sometimes try this plan to see a future bride.—*Trans. T.N.F.*, v. 95.

St. Agnes' Fast, *see* DENHAM, ii. 282.

Divination, *see also* I. *a* "WELLS"; DENHAM, ii. 281, 286, 291.

Watching on St. Mark's Eve.—Young rustics will sometimes watch, or at least pretend to watch, through the night in the church porch, with a view to seeing the ghosts of all those who are to die the next year pass by them, which they are said to do in their usual dress. The persons making, or supposed to have made, this vigil, are a terror to the neighbourhood. On the least offence they are apt, by significant looks or hints, to insinuate to the credulous the speedy death of some valued friend or relative. Some of the young girls, too, follow the ancient method of sowing hemp-seed, while others prepare the *dumb-cake* with ingredients traditionally suggested in witching doggrel.—BROCKETT'S *Glossary*, p. 229.

Allhallow Mass.—In the rural sacrifice of nuts propitious omens are sought, touching matrimony; if the nuts lie still and burn together it prognosticates a happy marriage or a hopeful love; if on the contrary they bounce and fly asunder, the sign is unpropitious.—HUTCHINSON, vol. ii., Appendix, p. 18.

See also BRAND'S *Bourne*, i. p. 209; *see also* II. *a*, "*All-hallows.*"

After the death of a person the following was the mode of proceeding to ascertain which member of the family was

next to depart for their "long home." The straw or chaff of the bed or mattrass on which the person last deceased had died was to be taken into the yard and burnt, and in the ashes would be seen the print of a foot, and that member of the family whose foot corresponded with the impression was the person who was next to die.

OLIVER, p. 96.

Turning the sieve, *see* DENHAM, ii. 288.

For Scalding *see* DENHAM, ii. 282.

Nut-crack-neet, the eve of All-Hallows, October 31st. The anxious lover on this night places two nuts side by side in the fire. One is his or her own representative, and the other that of the loved one. If the two burn quickly together the augury of a happy wedded life is inferred. If, on the contrary, the nuts crack and fly apart it omens ill for the future of the couple. Snack-apple and duck-apple also accompany the diversions of the evening.

E.D.S.

Divination, Ashleaf. See HENDERSON, p. 110. For holly and onion *see* FOLKARD, p. 377, 476; DENHAM, ii. 284.

For Prophecies *see* DENHAM, i. 100, 255, 263.

(*i*) *SUPERSTITIONS GENERALLY.*

Blacksmiths.—Blacksmiths will not light their fire on Good Friday. If necessity compels them to do anything in the shop they will not bring fire in, but will make it by striking a piece of iron until it becomes red hot.

BIGGE, p. 92.

If a child be ill seven men, whose fathers, grandfathers, and great-grandfathers have been blacksmiths, collect in a circle, at the centre of which the indisposed child is laid upon an anvil, and the circle wave their hammers over its head and utter with great force the stroke-groan, "hegh!"

If the child is terrified the symptom is favourable: if it be regardless of their menaces, life is supposed to be in its socket. To secure the charm each smith has 6d., ale, and bread and cheese.—Hodgson MS. *E.D.S.*, p. 63.

The charm has been worked by one smith only, who is a *blacksmith-of-Laird* [seventh in descent of a family of smiths].—*Ibid.*

See also DENHAM, ii. 216.

Tynemouth.—Mr. Collingwood, a Northumbrian squire, told us that the people at Tynemouth will not have their daughters christened before their sons, as they say when that is done the sons never have whiskers.

MALMESBURY, p. 213.

When a child's tooth comes out it is sprinkled with salt and put into the fire, the person who has lost it repeating an incantation, "Fire burn, burn tooth, and give me another. Not a black one, but a white one. Not a cruck'd one, but a strite one!" Or else, "Fire, fire, burn byen, God send ma tuith agyen." Salt is often placed on a cow's back immediately after calving. The custom of placing on the heart of the corpse a table plate containing salt is still very generally observed; and the females who attend on such occasions say that it prevents the body from swelling.—*E.D.S.*, p. 590.

Fishermen, Lucky and Unlucky Meetings.—The Boulmer fishermen count it unlucky to meet anyone carrying water. So strong is their feeling that the girls of this village will not, on any account, go to fetch water till the boats are all off.

From Miss L.—, Belford: "Among the fishermen of Boulmer and Holy Island to meet with a smiling pretty girl is very lucky."

For stones and iron as charms among fishermen *see* I. *g*.

Holy Island.—I have known the Holy Island fishermen all my life. They will not go to sea if on the way to their boats they meet with a black pig, a priest (or a man with a black coat), or an old woman: the latter, in fact, keep out of their way at these times.—Contrib. by MR. T. M.—, Belford, and corroborated by MR. G. H. THOMPSON, Alnwick. "Priest" stands for any clergyman.

Dead body.—The Holy Island fishermen think it unlucky to bring ashore a dead body which they may find floating.

From MR. G. H. THOMPSON.

Stamfordham.—Children's hands are never washed by some till they do it themselves by wetting them in water. Babies' nails should always be bitten, or they are certain to become thieves when they grow up.

Trans. T.N.F., v. 93.

Hartley.—A man had better ne'er been born,
Than have his nails on a Sunday shorn.
Cut them on Monday, cut them for health;
Cut them on Tuesday, cut them for wealth;
Cut them on Wednesday, cut them for news;
Cut them on Thursday, get a pair of new shoes;
Cut them on Friday, cut them for sorrow;
Cut them on Saturday, see your sweetheart to-morrow.

Proc. Soc. Ant., v. 29.

Life Index.—Silly-hue-how, a caul or membrane which some infants have over their faces when they are born. The silly-hue is usually preserved, and is believed to sympathise with the person whose face is covered, so as to be dry when he is well and moist when he is ill, at whatever distance he may be absent from it.

Hodgson MS. *E.D.S.*, p. 642.

A cinder which has flown from the fire, if shaped like a coffin, is ominous of death. On the other hand, if like a purse, it omens wealth.—*E.D.S.*, p. 175.

Unlucky People.—There, however, exists in Northumberland, and perhaps are not to be met with elsewhere, a particular class that fall under this category, who, when conducted home to a good man's house, woe! woe! to the poultry yard, and the whole fraternity of cacklers and waddlers that form such a considerable item in the expenses of a rural helpmeet. These are *the* evil-eyed and *the* bad-handed, who can never set a "cletch" of chickens but it forthwith miscarries, or look upon an egg but straightway the vital principle deserts it for ever!

RICHARDSON, *Legendary*, vol. ii. p. 397.

An unlucky bode is a bid which happens to be made for anything not for sale. [In a case occurring in 1888] the horse was found dead next day in the field, where it had impaled itself. This was said to have been owing to the "unlucky bode."—*E.D.S.*, 72.

For Unluck connected with Animals *see* I. *c*, "*Hare*," "*Pig*," "*Hen*."

For Horse-shoe Luck *see* DENHAM, ii. 62, 212.

Bread.—Never turn a loaf upside down, or a ship will shortly be in a similar position.

A medical man must always cut the groaning cheese and loaf after the birth of a child.

Bread and cheese are presented to the first person the christening party meets on going to church.

Trans. T.N.F., v. 93.

For Birthdays *see* HENDERSON, p. 9; marriage, p. 34.

Borrowed Days [March 29, 30, 31].—The superstition will neither borrow nor lend anything on any of these days, lest the article should be applied for an evil purpose.

BROCKETT'S *Glossary*, *E.D.S.*, i. 85.

Holy Island. *St. Cuthbert's Beads.*—On the sea-shore are occasionally found the iron-stones (*sic*) called St. Cuth-

bert's beads,[1] which his ghost (like St. Dunstan's) is declared to manufacture, seated on one rock, and using another as an anvil.—MURRAY, p. 231; *see also Monthly Chronicle*, 1891, p. 41.

Saint Cuthbert's Beads, fragments of encrinital columns. . . . They were formerly regarded with veneration as being the work of this Saint.—*E.D.S.*, p. 593.

It is considered unlucky to "hing a pictor" over the door.—*E.D.S.*, p. 534.

Pitmen consider it unlucky to meet a woman or a pig on their way to work.—WILSON, p. 33 *n.*

For Un-luck connected with running water *see* I. *a.*

Omens of Good Luck.—It is accounted lucky to throw an old shoe after a person whom we wish to succeed in what he is going about. Putting on one stocking with the wrong side outward, without design; getting out of bed backward, without premeditation; are reckoned good omens.

BRAND'S *Bourne*, p. 97.

For Bad-Weather Geordy see DENHAM, ii. 21.

Spilling the Salt.—An ominous accident said to presage some future calamity; particularly, I believe, a domestic feud, if it fall towards a person; but which may be averted by throwing a little of the fallen article over the shoulder into the fire. . . .—BROCKETT'S *Glossary*, p. 203; *see also* HENDERSON'S *Folklore*, p. 120.

Friday is considered an unlucky day to begin any work, such as cutting a field of hay, etc.—*Trans. T.N.F.*, v. 92.

Shoes or Gloves as Omens.—It is considered unlucky, and as foretelling an early death, to wear the shoes or the gloves of a person who is dead.

Contributed by MISS L—.

[1] Fossil encrinites, *cf.* DENHAM, i. 35.

Right and Left, *see* HENDERSON, p. 33.

Death-Hearse, *see* HENDERSON, p. 327.

Grave-Scab, *see* HENDERSON, p. 13.

Omens connected with Marriage, *see* HENDERSON, pp. 34, 35.

Nail-cutting, *see* HENDERSON, pp. 17, 18.

For Rainbow *see* HENDERSON, p. 25; Rocking an Empty Cradle, p. 18.

Stamfordham. If a fresh inhabitant of the village of Stamfordham takes a good drink at the font, he will reside a long time in the village.—*Trans. T.N.F.*, v. 92.

Death Omens.—Three raps heard before a death. This was heard some years ago at Windy Walls, on the outside of the shutter of a window; a man belonging to the house the same night accidentally fell off a cart after delivering corn, and was killed.—*Trans. T.N.F.*, v. 92.

Connected with an *evil eye* is a common expression in the North. "No one shall say Black is your eye," *i.e.* nobody can justly speak evil of you.

BROCKETT'S *Glossary*, p. 66.

Cf. DENHAM, ii. 274.

Spitting their Faith.—The boys in the North of England have a custom amongst themselves of spitting their faith (or, as they call it in the Northern dialect, "their saul," *i.e.* soul) when required to make asseverations in matters which they think of consequence. . . . In combinations of the colliers, etc., about Newcastle-on-Tyne, for the purpose of raising their wages, they are said to spit upon a stone together, by way of cementing their confederacy. Hence the popular saying, when persons are of the same party or agree in sentiment, that "they spit upon the same stone."

BRAND, iii. p. 140.

Spitting on a Bargain.—The colliers at Newcastle used to ratify any common agreement respecting wages by each man spitting on the same stone.

Contributed by MR. G. H. THOMPSON, Alnwick.

To spit on the ground, over the thumb, is a very binding oath among boys.—Contributed by MR. G. H. THOMPSON; *see also* HENDERSON, p. 32.

Newcastle. (Sixteenth Century.) The time-honoured faith associating the tidal wave with death as a "passing bell" finds expression in the records of the parochial penman, although not perhaps very consistently, for in the one case it is "full" water and in the other "low."

WELFORD, iii. 105.

See also BROCKIE, p. 201.

PART II.

TRADITIONAL CUSTOMS.

(*a*) *FESTIVAL CUSTOMS.*

New Year's Day.—On this day of festivity mirth is excited by a rustic masquerading and playing tricks in disguise; the hide of the ox slain for the winter cheer is often put on, and the person thus attired attempts to show the character of the Devil by every horrible device in his power.—HUTCHINSON, Appendix, vol. ii. p. 19.

Water, *see* DENHAM, ii. 341.

Fire, *see* DENHAM, ii. 340.

First-foot, the first who crosses the threshold after midnight on New Year's Eve. The person so doing must on no account enter empty handed, and a present to the house even of a piece of coal or a piece of loaf will qualify the first-footer. The entrant, to be lucky, must be of the male sex. If he have a squint he brings bad luck. If he be of dark complexion he is not a desirable customer. The luckiest is a fair-haired first-foot.—*E.D.S.*, p. 286.

Stamfordham. *New Year, First Foot.*—The inhabitants in this district are very particular about first-foot in the house on New Year's Day. Before any one of the family leaves the house an unmarried person, not a woman, for that is unlucky, must bring something new into the house. It is often only a shovelful of coals. . . . My friend —— was first-foot for a few years at a house near where he

lived, which belonged to a blacksmith. He was considered a lucky first-foot. One year some one else, by accident, was first-foot. This was considered an ill-omen. . . . First-foot ought to carry in something to burn; if anything else besides, so much the better. No fire is allowed to be taken out of the house on that day, and no one likes to lend salt.—*Trans. T.N.F.*, v. 92.

First-Footing.—I have always heard that a *flat*-footed person was unlucky. My mother's family, all living in Belford, believe this; they preferred the first-foot to be *dark*, but if a woman then she should be *fair*, though at the best a woman was never thought to bring good luck. The first-foot had to carry something *in* to the house, such as a loaf of bread or a piece of coal.

Contributed by MISS L—, Belford.

See HENDERSON, 73, 74; DENHAM, ii. 6 and *cf.* 26.

Presents.—I believe it is still usual in Northumberland for persons to ask for a New Year's gift on that day.

BRAND, i. 9.

For St. Agnes Day *see* I. *g*, DIVINATION.

Valentine's Day.—It is an anniversary day of divination by lots. It is a common saying that birds on this day choose their mates. It may have relation to some domestic birds, and also rooks and pigeons. The custom now is that the names of young people are wrote (*sic*) on scrolls of paper, and each draws one, confident that marriages are made in heaven, and in full hope that the lot in life will be pointed out.—HUTCHINSON, Appendix, p. 7.

Collop Monday.—In the North of England the Monday preceding Shrove Tuesday, or Pancake Tuesday, is called "Collop Monday." Eggs and collops compose an usual dish at dinner on this day, as pancakes do on the following, from which customs they have plainly derived their names. It should seem that on Collop Monday they took

their leave of flesh in the Papal times, which was antiently prepared to last through the winter by salting, drying, and being hung up. Slices of this kind of meat are to this day termed "collops" in the North, whereas they are called steaks when cut off from fresh or unsalted meat; a kind of food which, I am inclined to think, our ancestors seldom tasted in the depth of winter.—BRAND, vol. i. p. 35.

Rashers of bacon are carried to the houses of friends. Another curious custom is to carry from house to house an image of Jesus Christ in a little box resembling a coffin, and on showing it asking for money. This is not often done now-a-days.—Contributed by MISS L—, Belford.

Pancake Bell.—In St. Nicholas' Church, Newcastle-on-Tyne, one [bell] is called the Pancake Bell, and is rung every Shrove Tuesday evening.—From a Review of the Article on Church Steeples by MRS. R. F. WILSON in *Gentleman's Magazine* for January, 1893; in *Alnwick and County Gazette*, 21st January, 1893.

Pancake Proverbs, DENHAM, ii. 19.

Shrove Tuesday.—In the North of England Shrove Tuesday is called vulgarly "Fasten's E'en," the succeeding day being Ash Wednesday, the first day of the Lenten Fast. At Newcastle-on-Tyne the great bell of St. Nicholas' Church is tolled at twelve o'clock at noon on this day; shops are immediately shut up, offices closed, and all kinds of business cease; a little carnival ensuing for the remaining part of the day.—BRAND, vol. i. p. 41.

In several antient Roman Catholic families the kitchen is opened, and every neighbour and passenger is permitted to enter and fry a pancake, for which the necessary provision is made ready. . . . In Newcastle . . . and other places, when the great bell of the Church is tolled the servants have holyday, and whoever partakes of the pancakes of the day must fry them, a circumstance which

occasions high kitchen mirth. . . . One of the chief diversions is fighting of cocks.—HUTCHINSON, Appendix, p. 8.

Carecake, a kind of small cake baked with eggs and eaten on Fastern's E'en (Shrove Tuesday).

E.D.S., p. 133.

Cf. DENHAM, ii. 31.

Shrove-tide Games.—On Shrove Tuesday there was always a great game of football in many parishes in the North of England. Chester-le-Street, Rothbury, Alnwick, Wooler, and other towns were particularly famous. The game is still played with great vigour in the former place between the up-towners and down-towners. Brand describes the ceremonial as observed at Alnwick in the year 1762. The waits belonging to the town came playing to the castle at two p.m., when a football was thrown over the wall to the populace congregated before the gates. Then came forth the tall and stately porter, clad in Percy livery, blue and yellow, plentifully decorated with silver lace, and gave the ball its first kick, sending it bounding out of the barbican of the castle into Bailiffgate; and then the young and vigorous kicked it through the principal streets of the town, and afterwards into the pasture, which had been used from time immemorial for such enjoyments. Here it was kicked about till the great struggle came for the honour of making capture of the ball itself. The more vigorous combatants kicked it away from the multitude, and at last some one stronger and fleeter than the rest seized upon it and fled away, pursued by others. To escape with the ball the river Aln was waded through or swum across, and walls were scaled and hedges broken down. The victor was the hero of the day, and proud of his trophy.

At Wooler the game was played between the married and unmarried men, and after kicking the ball through the town one party endeavoured to kick it into the hopper of Earl Mill, and the other over a tree which stood at "the

crook of the Till." In the days of yore this contest sometimes continued for three days.

Monthly Chronicle, February, 1889.

See also BRAND'S *Bourne*, i. p. 52; and DENHAM, ii. 32.

Good weather, with strong, exhilarating breezes, favoured the ancient game of football as played in the Pasture at Alnwick between the parishioners of St. Michael's and St. Paul's, by the permission of his Grace the Duke of Northumberland, K.G., lord of the manor. At half-past one the committee received the ball at the barbican, and, headed by Mr. T. Hall, the newly-appointed piper to his Grace, proceeded down the Peth to the centre of the field. At two o'clock the game was commenced. . . .

Newcastle Daily Journal, Feb. 15th, 1893.

For Cock-fighting *see* HENDERSON, p. 78.

The Gaudy Loup.—It was customary in the last century for the men of the village of Ford, every Shrove Tuesday evening to play a football match, married *versus* single. . . . Before commencing the match, all the men who had been married the previous year were compelled to jump over or wade through the Gaudy Loup, otherwise they were not allowed to join in the game. The custom long ago fell into abeyance, and is now forgotten. . . . The Gaudy Loup was a pit filled with water, and generally full of rushes. . . .—The "Gaudy Loup," *Monthly Chronicle*, November, 1889.

Cf. II. *b*, "*The Freeman's Well at Alnwick.*"

Alnwick. *Shrove Tuesday.*—The young men of the town, attended by music, assemble at the gate of the castle; the porter throws them out a ball, which they kick round the town; one of the most active takes it up and runs off with it; if none can overtake him and get it from him, he keeps it as his reward. Generally he returns with it a short time

after; they then go into a field, and the remainder of the day is spent at that play.—*Hist. Alnwick*, p. 139.

For April 1st *see* SWAINSON, p. 122.

Carling Sunday.—The fifth Sunday in Lent is in Alnwick called Carling Sunday. On this day the common people assemble at their accustomed ale-houses to spend their carling-groats. The landlord provides the carlings, which are steeped grey pease, fried, well-buttered, peppered, salted.—*Hist. Alnwick*, p. 140.

Carlin.—The second Sunday before Easter is observed as Carlin Sunday. A tradition associated this custom with a commemoration of the disciples plucking ears of corn on the Sabbath day. Another associates it with a famine in Newcastle, which was relieved by the arrival of a ship in the Tyne loaded with a cargo of grey peas. The remembrance of their deliverance was thenceforth proclaimed by the people in observing a feast of carlins the second Sunday before Easter.—*E.D.S.*, p. 134.

Carling Sunday.—At Newcastle-on-Tyne, and many other places in the North of England, grey peas, after having been steeped a night in water, are fried in butter, given away and eaten at a kind of entertainment on the Sunday preceding Palm Sunday, which was formerly called *Care* or *Carle* Sunday, as may yet be seen in some of our old almanacs. They are called Carlings probably as we call the presents at Fairs, fairlings. . . . The vulgar in the North of England give the following names to the Sundays of Lent, the first of which is anonymous: Tid, Mid, Miserâ, Carling, Palm, and Paste-egg Day. The three first are certainly corruptions of some part of the antient Latin service, or Psalms, used on each.

BRAND, vol. i. p. 62.

The peculiar custom is the serving up of parched peas to the table.—HUTCHINSON, Appendix, p. 8.

In Belford the custom peculiar to this day is not yet wholly given up. At one (at least) of the inns the Carlings are served *free* on this Sunday to whosoever asks for them; a very large quantity is prepared. As it is however a good deal of trouble, the hostess intends to discontinue the practice. At several private houses the Carlings are also the main dish of the day; and it is a necessary point that there should be plenty to offer to any callers. At Harbottle, near Rothbury, I am told by one of my servants, who comes from that district, the Carlings are served in a great bowl in the middle of the table, and little is eaten besides; but it is a point of honour to finish all the peas, and the person who gets the last one will be the first married. I have had them prepared correctly for my own table; they are first steeped for twenty-four hours, then boiled for two or three hours; then fried in butter; lastly, just after being put into a bowl, they were well sprinkled with sugar, and a glass or two of rum was poured over them. With all respect for old custom, I cannot testify to the merits of this dish; but it is still very popular and well-liked.—M. C. B.

Palm Sunday.—On this day is still retained the antient usage of dressing windows, etc., with evergreens, etc., in commemoration of our Saviour's entry into Jerusalem. . . . In this country the buds of the saugh, which is one of the earliest marks of vegetation the trees of this climate show, are gathered and adopted for branches of palm.

HUTCHINSON, Appendix, p. 9.

The young people go *a-palming*, and the sallow is sold in London streets for the whole week preceding Palm Sunday. In the North it is called "going a-palmsoning or palmoning.—BRAND, vol. i. p. 73.

Good Friday "Fig Sue," DENHAM ii. 9.

See also I. *i*, Blacksmiths.

Easter Day.— . . . is attended with several singular customs. The people rise before the sun, in hopes to see the great luminary ascend the horizon, dancing for joy.

HUTCHINSON, vol. ii. Appendix, p. 9.

The children have dyed and gilded eggs given to them, which are called *Paste Eggs*, a supposed corruption of Pasche Eggs.—HUTCHINSON, ii. Appendix.

This is still a common custom. The Belford children come regularly "a-pacing," and ask, "Please to gi's a paste egg (or pace egg)." It is not everyone, however, who gives them eggs; but they are content to get sweets, halfpence, etc., and some people—especially at the farms—lay in a stock of gaudily-dyed boiled eggs for them.—M. C. B.

See also RICHARDSON, *Legendary*, ii. p. 261.

Stamfordham. On Easter Day the sun when rising dances on the water.—*Trans. T.N.F.*, v. 92.

Morpeth. *Easter.*—On Easter Monday and Tuesday the young people resorted to the North Field to play ball, "doun the lang lonnin'" and other games. Dyed paste eggs were freely distributed among children.

Hist. B.N.C., xiv. 129.

A custom in the towne of Morpeth to choose one out of the young men in the towne to be St. George, and all the rest of the young men to attend him; and upon St. George Day all come to church, and at the rehearsing of the creed to stand up and draw his sword.

Stainsby, *Northern Journeys*, quoted in *B.N.C.*, xiv. 129.

On Easter Sunday some new article of clothing must be worn, otherwise the birds in flying overhead will testify against the wearers of "pyessy-aad" by spatering the clothes of the offender.—*E.D.S.*, p. 556.

Alnwick. The Easter holidays are observed by various amusements, particularly playing at the hand-ball, danc-

ing; and as the former game is rather peculiar to this time it has been supposed to have a mastical (*sic*) reference to the triumphal joy of the season.

Children at this time have dyed and gilded eggs given them, which are called Paste eggs, a supposed corruption of Pasche eggs.—*Hist. Alnwick*, p. 140.

Cock-fighting is a favourite sport on the holi-days between Xmas and Easter.—*Hist. Alnwick*, p. 142.

On one day the men take of the women's shoes, which are only to be redeemed by a present, and on another day the women take of the men's in like manner.

HUTCHINSON, Appendix, p. 11.

It was an ancient custom for the Mayor, Alderman, and Sheriff of Newcastle, accompanied by great numbers of the burgesses, to go every year at the feasts of Easter and Whitsuntide to the Forth, the little Mall of this town, with the maces, sword, and cap of maintenance carried before them. The young people of the town still assemble there, at this season particularly, play at hand-ball, dance, etc.

Ibid., p. 10.

Netherwitton. *Easter Tuesday. Holly Bussing.*—The lads and lasses of the village and vicinity meet and accompanied by our worthy parish clerk, who plays an excellent fiddle . . . proceed to the wood to get holly, with which some decorate a stone cross that stands in the village, while others are bobbing "bobbing around" to "speed the plough" or "Birnie Bouzle."—*N. and Q.*, May 2nd, 1857.

Morpeth. *Riding the Boundaries.*—On St. Mark's Day, 25th April, the boundaries of the Common were rode at 2 o'clock. After meeting in the market place the corporation, on horseback, proceeded to the Common, the waits going first, then the serjeant carrying the purse on a staff, after him the the Bailiffs, and lastly the mob; they passed round the boundaries of the Common till they

reached a well, east of the road to the High House, when the younger ones raced to the winning post. There was then a race for a silver cup.—*Hist. B.N.C.*, xiv. 135.

Yearly in the month of May the Bounders of the said town are rode or perambulated by the Borough Greave and Freemen; and at such times freeholders are admitted Freemen, which is done by some of the body taking hold of the legs and arms of the persons who are to be admitted, and dashing their buttocks against certain stones in the course of riding or perambulating the said bounders.

Case respecting the Schoolhouse at Warkworth, May 23rd, 1767, quoted in *E.D.S.*, p. 576.

May Day.—I have more than once been disturbed on May morning, at Newcastle on Tyne, by the noise of a song which a woman sung about the streets, who had several garlands in her hands, and which, if I mistook not, she sold to any who were superstitious enough to buy them. It is homely and low, but it must be remembered that our treatise is not on the sublime:

> "Rise up, maidens! Fy for shame!
> For I've been four long miles from hame;
> I have been gathering my garlands gay,
> Rise up, fair maids, and take in your May."
>
> BRAND, i. 131.

The custom of dressing out stools with a cushion of flowers on May Day formerly prevailed in this district. A layer of clay was placed on the stool, and therein was stuck with great regularity an arrangement of all sorts of flowers so close as to form a beautiful cushion. They were exhibited at the doors of houses in the villages and at the end of cross lanes, where the attendants begged money from passengers to enable them to have an evening feast and dancing.—MACKENZIE, i. 218.

[Hutchinson in identical words gives Midsummer as the season.]

It is still customary for young people to rise on May Day every year to fetch *May* or green boughs to deck their doors and mantlepieces in testimony of their joy at the revival of vegetation.—MACKENZIE, i. 217.

On the first of May young people go out into the fields, before breakfast, to wash their faces in May dew.

E.D.S., p. 470.

First of May.—The following shows a custom of *making fools* on the 1st of May, like that on the 1st of April. "U.P.K. spells May goslings" is an expression used by boys at play as an insult to the losing party. U.P.K. is "uppick"; that is, up with your pin or peg, the mark of the goal. An additional punishment was this; the winner made a hole in the ground with his heel, into which a peg about three inches long was driven, its top being below the surface; and the loser, with his hands tied behind him, was to pull it up with his teeth, the boys buffeting him with their hats, and calling out "Up pick, you May gosling," or "U.P.K., gosling in May." A May gosling, on the 1st of May, is made with as much eagerness in the north of England, as an April noddy (noodle) or Fool, on the 1st of April.—*Gent.'s Mag.*, April, 1791, p. 327.

BRAND, i. p. 131.

May Day, *see also* I. *a*, "WELLS," "*Wooler.*"

May Day.—The young people of both sexes go out early in the morning of the 1st day of May to gather the flowering thorn and the dew of the grass, which they bring home with music and acclamations; and having dressed a poll on the town green with garlands, dance around it. The dew was considered as a grand cosmetic and preserved the face from wrinkles, blotches, and the traces of old age.

HUTCHINSON, Appendix, p. 13.

The syllabub, prepared from the May feast, is made of warm milk from the cow, sweet cake, and wine; and a

kind of divination is practised by fishing with a ladle for a wedding ring, which is dropped into it for the purpose of prognosticating who shall be first married.—*Ibid.* p. 14.

Whitsunday.—St. John's Church, Newcastle. The wooden spout, down which in papal times the dove, on the day of Pentecost was let to represent the Holy Ghost, remained in this church until the beginning of last century.

BRAND'S *Bourne*; RICHARDSON, i. 7.

Royal Oak Day.—(The 29th of May), the restoration of King Charles II., in commemoration of which it is customary for the common people, in many parts of the North, to wear oak leaves in their hats, and to place them on their horse's heads. Formerly in Newcastle . . . the boys had a taunting rhyme, with which they used to insult such persons as were not decorated with this remembrance of the facetious monarch:

"Royal Oak, the Whigs to provoke!"

It was not, however, to be expected that this sarcastic ebullition of party spirit should escape the retort courteous. The contemptuous reply was:

"Plane-tree leaves; the church-folk are thieves!"

BROCKETT'S *Glossary*, p. 178.

See also BRAND'S *Bourne*, i. p. 155.

May 29th.—At the Grammar School the boys were up before 3 a.m., and, with their band of wind instruments, went round the town to collect all the boys, and thence to the chapel wood, where they cut large branches of oak. Each boy, having one, marched to the school, which they ornamented with the oak. The master heard the lessons and gave holiday after 8 a.m. This was an old custom and a continuance of that of the companies.

Hist. B.N.C., xiv. 129.

Newcastle. *Ascension Day.*—The Magistrate, River Jury, etc., of the Corporation, according to an ancient custom,

make their annual procession by water in their barges, visiting the bounds of their jurisdiction on the river to prevent encroachments. Chearful libations are offered on the occasion to the Genius of our watery flood.

BRAND (1871), i. 116.

There used to be frequently, in my recollection, *smock races* among the young country wenches in the North. The prize, a fine Holland chemise, was usually decorated with ribbons. The sport is still continued at Newburn, near Newcastle, on Ascension Day.

BROCKETT'S *Glossary*, p. 198.

Midsummer.—On the 4th July (old Midsummer Eve), in every year, a bonfire was lighted a little to the north-east of the well at Whalton, partly on the footpath, and people danced round it and jumped through it.

Arch. Ael., viii. 74 *n.*

Ordinary of the Company of Cooks, 1575.—"And alsoe that the said felloship of Cookes shall yearelie of their owne cost and charge mainteigne and keep the bonefires, according to the auntient custome of the said towne on the Sandhill; that is to say, one Bonefire on the Even of the Feast of the Nativitie of St. John Baptist, commonly called Midsomer Eve, and the other on the Even of the Feast of St. Peter the Apostle, if it shall please the Maior and Aldermen of the said towne for the time being to have the same Bonefires."

BRAND (1871), i. 178.

It was a custom not many years ago for the villagers to run with burning fire brands round their fields, and then, in a forcible manner, taking ashes from some neighbouring fire, they used to exclaim: "We have the flower (*alias* flour) of the wake."

HUTCHINSON, Appendix, p. 15.

See also BRAND, i. 188.

For Stool Dressing *see* "*May Day.*"

On Head Sunday or Midsummer Sunday—that is, the Sunday after old Midsummer Day—it was the custom for great crowds to resort to certain "Holy Wells."

E.D.S., p. 477.

See also I. *a*, "*Bede's Well.*"

It was a custom to make a large bonfire on Midsummer Eve. It was surrounded by dancers and merrymakers, and, as the flames died down, couples who wished to be lucky jumped over the embers. This custom still (1893) exists at Whalton.—*E.D.S.*, p. 477.

See DENHAM, ii. 342.

At Midsummer it is still usual in Northumberland to raise fires on the tops of high hills and in the villages, and sport and dance round them. Of whatever material the fire is made it is called a *Bonefire*.—MACKENZIE, i. 217.

Morpeth. At Midsummer, after sunset, the lads and lasses resorted to the woods to beat each other with branches of rowan tree. . . . On the eve of Midsummer day fires were formerly lighted in every township.

Hist. B.N.C., xiv. 129.

Midsummer Eve.—It was a custom to take an unmarried girl and dress her after the manner of a bride. Then they feasted and leaped, after the manner of bacchanals, and danced and shouted as they were wont to do on their holy days. After this they poured into a narrow-necked vessel some of the sea-water, and put also into it certain things belonging to each of them. Then, as if the devil gifted the girl with the faculty of telling future things, they would inquire with a loud voice about the good or evil fortune that should attend them. Upon this the girl would take out of the vessel the first thing that came to hand and shew it, and give it to the owner, who, upon

receiving it, was so foolish as to imagine himself wiser as to the good or evil fortune that should attend him.

BRAND'S *Bourne*, p. 226; HUTCHINSON, Appendix, p. 16.

Midsummer.—Another custom used on this day is to dress out stools with cushions of flowers. A layer of clay is placed on the stool, and therein is stuck, with great regularity, an arrangement of all kinds of flowers, so close as to form a beautiful cushion. These are exhibited at the doors of houses in the villages, and at the ends of streets and cross-lanes of larger towns, where the attendants beg money from passengers to enable them to have an evening feast and dancing.—HUTCHINSON, Appendix, p. 16.

See also MURRAY, p. 160; *cf.* DENHAM, ii. 1.

St. Peter's Day, 29th June.—Dr. Moresin informs us that in Scotland the people used, on this latter night, to run about on the mountains and higher grounds with lighted torches, like the Sicilian women of old in search of Proserpine. I have been informed that something similar to this was practised about half a century ago in Northumberland on this night. The inhabitants carried some sort of firebrands about the fields of their respective villages. They made encroachments, on these occasions, upon the Bonefires of the neighbouring towns, of which they took away some of the ashes by force. This they called "carrying off the flower (probably the flower) of the wake."

BRAND, i. p. 187.

July 4th, *see* I. *a*, "WELLS," "*Colwell.*" Aug. 20th, *see* I. *b*, "TREES."

Scrab apples, a name given by Alnwick boys to fir cones, with which they used to pelt each other in front of the castle on July fair Sunday.—LUCKLEY, vol. i. p. 9.

For Oct. 26th *see* DENHAM, i. 26.

Alnwick. *Allhallows.*—On this evening it is customary for the young people to dive for apples. A tub is filled with water and each of the party throws in an apple. When the apples are all in the tub, the party, each in his turn, attempts to take an apple with his mouth out of the water, it not being allowed to catch the apple at the side or suck it into the mouth. The party must, therefore, dive, and take it from the bottom. Catch at the apple (generally called "Catch the Candle") is another diversion on this evening. A piece stick is suspended by the middle with an apple stuck on one end and a lighted candle fixed at the other extremity. The stick is twirled about, and the parties, with their hands behind their backs, catch at the apple with their mouths by turns.—*Hist. Alnwick*, p. 141.

All Hallow Even is called *Nut-crack Night* in this country from an old custom, which is still retained, of throwing nuts into the fire. If the nuts lie still and burn together, it prognosticates a happy marriage or a hopeful love; if, on the contrary, they bounce off asunder, the sign is unpropitious. On this evening it is also customary for young people to dive for apples. A kind of beam is suspended over a tub of water, with an apple stuck on one end and a lighted candle fixed at the other extremity. The parties have their hands tied behind their backs and catch at the apple with their mouth.

MACKENZIE, i. 219.

For Allhallows *see also* DENHAM, ii. 215.

Martinmas.—Formerly a custom prevailed everywhere amongst us, though generally confined at present to country villages, of killing cows, oxen, swine, etc., at this season, which were cured for the winter, when fresh provisions were seldom or never to be had. Two or more of the poorer sort of rustic families still join to purchase a cow, etc., for slaughter at this time, called always in Northumberland a Mart.—BRAND, i. p. 219.

St. Nicholas' Eve.—Edward I., in the twenty-eighth year of his reign, being near Newcastle-upon-Tyne, gave forty shillings to the Boy-Bishop and his companion for singing before him on St. Nicholas' Eve.—BRAND (1871), i. 231.

For Nicholas' Day (December 6th) *see* DENHAM, ii. 6, 344.

Christmas.—The Christmas holidays began on "O Sapientia," the 16th December, when the schoolboys brought horns (bored and polished) to school, with which they made sweet music as they went homewards. Christmas and New Year's days were universal holidays. On Christmas Eve boys called at well-nigh every door asking for "Hogmena." Goose pies were a few days before seen at the confectioner's. . . . Wherever were children Yule doughs were sent. Sword-dancers visited the town.

Hist. B.N.C., xiv. 127-8.

Christmas (*Yule Clog*).—Grose, in his *Provincial Glossary*, tells us that in "farmhouses of the North the servants lay by a large knotty block for the Christmas fire, and during the time it lasts they are entitled by custom to ale at their meals.—BRAND, i. p. 255.

Yule-Clog, or *Yull-Clog*, a large block or log of wood laid on the fire on Christmas Eve, and if possible kept burning all the following day, or longer. A portion of the old clog of the preceding year is sometimes saved to light up the new block at the next Christmas, and to preserve the family from harm in the meantime. . . .

BROCKETT'S *Glossary*, p. 243.

In Belford the lord of the manor sends round to every house, on the afternoon of Christmas Eve, the Yule Logs—four or five large logs—to be burnt on Christmas Eve and Day. This old custom has always, I am told, been kept up here.—M. C. B.

See DENHAM, ii. 25.

Yule-Baby . . . was a sweetmeat image given to children in commemoration of our Saviour's Nativity.—HUTCHINSON, Appendix, vol. ii. p. 19.

The Yule Dow, or Dough, was a kind of baby or little image of paste which our bakers used formerly to bake at this season and present to their customers, in the same manner as the chandlers gave Christmas candles.

BRAND, i. p. 289, Note.

Yule-dough, Yull-doo, a figure made in gingerbread or dough, rolled out flat and cut out with head, arms, and body. The arms are laid as if the hands touched in front, and two eyes made of currants are inserted.

E.D.S., p. 392.

At Christmas hardly any person, however poor, is without a *giblet pie*.—BROCKETT'S *Glossary*, p. 106.

Haggis.—Made sometimes of fruit, suet, and minced entrails, and sometimes only of oatmeal, suet, and sugar, stuffed into a sheep's maw and boiled. It was till lately a common custom in many country places to have this fare to breakfast every Christmas Day, and some part of the family sat up all night to have it ready at an early hour. It is now used at dinner on the same day. Sold in the Newcastle market.—BROCKETT'S *Glossary*, p. 88.

An inhabitant of Belford remembers that as a boy he had always eaten a sweet Haggis on Christmas Day, and his mother made it during the preceding night.—M. C. B.

Stamfordham. Oxen sit down on their knees on Old Christmas Day.—*Trans. T.N.F.*, v. 92.

Sword-Dancers.—It is still the practice, though less in repute than formerly, during the Christmas holidays, for companies of pitmen and other workmen from the neighbouring collieries to visit Sunderland, Durham, Newcastle, etc., to perform a sort of play or dance, accompanied by song and music. . . . The dancers are girded with swords

and clad in white shirts or tunics, decorated with a profusion of ribands of various colours, gathered from the wardrobes of their mistresses and well-wishers. The captain generally wears a kind of faded uniform with a large cocked-hat and feather, for pre-eminent distinction; and the buffoon, or "Bessy," who acts as treasurer and collects the cash in a tobacco-box, wears a hairy cap, with a fox's brush dependent. . . . The party assemble promiscuously, and the captain forms a circle with his sword, round which he walks and sings, each actor following as he is called on:

"Six actors I have brought,
Who were never on stage before;
But they will do their best,
And the best can do no more.

"The first that I call in,
He is a squire's son;
He's like to lose his love,
Because he is too young.

"But though he is too young,
He has money for to rove;
And he will spend it all,
Before he'll lose his love.

"The next that I call in,
He is a taylor fine;
What think you of his work?
He made this coat of mine.

"So comes good Master Snip,
His best respects to pay;
He joins us in our trip,
To drive dull care away.

"The next that I call in,
He is a sailor bold;
He's come to poverty
By the lending of his gold.

"But though his gold's all gone,
Again he'll plough the main,
With heart both light and brave,
To fight both France and Spain.

"Next comes a skipper bold,
He'll do his part right weel;
A clever blade, I'm told,
As ever poy'd a keel.

"Oh! the keel lads are bonny lads,
As I do understand;
For they run both fore and aft,
With their long sets in their hands.

"To join us in this play
Here comes a jolly dog;
Who's sober every day,
When he can get no grog.

"But though he likes his grog,
As all his friends can say,
He always likes it best
When he has nought to pay.

"Last I come in myself,
I make one of this crew;
And if you'd know my name,
My name it is True Blue."

Sometimes the "Bessy" considers it necessary to give some account of his own genealogy, as follows:

"My father he was hanged,
My mother was drowned in a well;
And now I'se left alone,
All by my awn sel'."

The dance then begins in slow and measured cadence; which soon increases in spirit, and at length bears the

appearance of a serious affray. The Rector, alarmed, rushes forward to prevent bloodshed; and in his endeavours to separate the combatants, he receives a mortal blow and falls to the ground.

Then follow the lament—the general accusation—and denial.

"Alas! our Rector's dead!
And on the ground is laid;
Some of us must suffer for 't
Young men, I'm sore afraid."

"I'm sure 'twas none of I,—
I'm clear of the crime;
'Twas him that follows me,
That drew his sword so fine."

"I'm sure 'twas none of I—
I'm clear of the fact;
'Twas him that follows me,
That did this bloody act!"

"I'm sure 'twas none of I—
Ye bloody villains all;
For both my eyes were shut,
When this good man did fall.

"Then cheer up, my bonny bonny lads,
And be of courage bold;
For we'll take him to the church,
And we'll bury him in the mould."

Captain. "Oh for a doctor, a right good doctor!
A ten-pound doctor, oh!"

Doctor. "Here am I."

Captain. "Doctor, what's your fee?"

Doctor. "Ten pounds is my fee; but nine pounds nineteen shillings and elevenpence three farthings I will take from thee."

" See here, see here, a doctor rare,
Who travels much at home;
Come take my pills—they cure all ills,
Past, present, and to come!"

" The plague, the palsy, and the gout,
The devil within, and the devil without;
Everything but a love-sick maid,
And a consumption in the pocket."

" Take a little of my nif-naf,
Put it on your tif-taf,
Parson, rise up, and fight again,
The doctor says you are not slain."

The Rector gradually recovers, which is the signal for a general rejoicing.

Captain. " You've seen them all called in,
You've seen them all go round,
Wait but a little while,
Some pastime will be found."

" Cox-green's a bonny place,
Where water washes clean,
And Painshaw's on a hill
Where we have merry been."

" Then, fiddler, change the tune,
Play us a merry jig;
Before that I'll be beat,
I'll pawn both hat and wig."

A general dance concludes the performance, to the old and favourite tune of " Kitty, Kitty, bo, bo!"

SHARPE'S *Bishoprick Garland*, i. p. 58.

Sword Dance.—In the north there is another custom used at or about this time, which, if I mistake not, was

anciently observed in the beginning of Lent: the Fool Plough goes about, a pageant that consists of a number of sword dancers, dragging a plough, with music, and one, sometimes two, in a very antic dress: the Bessy in the grotesque habit of an old woman, and the Fool almost covered with skins, a hairy cap on, and the tail of some animal hanging from his back; the office of one of these creatures is to go about rattling a box amongst the spectators of the Dance, in which he collects their little donations.

This pageant or dance as used at present seems a composition made up of the gleanings of several obsolete customs followed anciently here and elsewhere, on this and the like festive occasions.

I find a very curious and minute description of the sword dance, Olaus Magnus' *History of the Northern Nations.* He tells us that the northern Goths and Swedes, have a sport wherein they exercise their youth, consisting of a dance with swords in the following manner, first with their swords sheathed and erect in their hands, they dance in a triple round. Then with their drawn swords held erect as before; afterwards extending them from hand to hand, they lay hold of each others hilt and point, while they are wheeling more moderately round and changing their order, throw themselves into the figure of a hexagon, which they call a rose. But presently raising and drawing back their swords, they undo that figure, to form (with them) a four-square rose, that may rebound over the head of each. At last they dance rapidly backwards, and vehemently rattling the sides of their swords together, conclude the sport. Pipes or songs (sometimes both) direct the measure, which at first is slow, but increasing afterwards, becomes a very quick one towards the conclusion.

I have been a frequent spectator of this dance, which is now performed with few or no alterations; only they lay

their swords, when formed into a figure, upon the ground and dance around them.

See TRUSLER'S *Chronology*; BRAND'S *Bourne*, p. 193 *et seq.*

Old Customs (*Sword Dance*).—The Saltatio Armata of the Roman militia on their festival Armilustrium, celebrated 19th October, is still practised by the country people in this neighbourhood (along the wall) on the annual festivity of Christmas, the Yule-tide of the Druids. Young men march from village to village, and from house to house with music before them, dressed in an antic attire, and before the Vestibulum or entrance of every house, entertain the family with the Motus Incompositus, the antic dance or Chorus Armatus, with swords or spears in their hands erect and shining. This they call the Sword-dance. For their pains they are presented with a small gratuity in money, more or less, according to every house-holders ability. Their gratitude is expressed by firing again. One of the company is distinguished from the rest by a more antic dress; a fox's-skin generally serving him for a covering and ornament to his head, the tail hanging down his back. This droll figure is their chief or leader. He does not mingle in the dance. . . . Some other festival entertainments of the Romans were observable among the same people some years ago. Their youth ushered in the New Year by taking their rounds in the neighbourbouring villages from house to house; one of the most sprightly and ingenious among them being their bard, who recited some verses, composed in honour of the season, with a chorus in which all the rest joined in giving their congratulations. . . . Our British youth being rewarded by their New Year's compliment of poetry to their neighbours, retired to the Mollia Prata, the soft meadows, spent the festal hours in wrestling, leaping, and other exercises.

WALLIS, p. 28. *See also* HUTCHINSON, vol. ii. App., p. 18.

Sword Dancing.—The custom is still observed, but without the plough, and every year a party of these dancers visit Alnwick and go through their performance in the streets, and also in the Castle before the ducal family and their friends (1893).—MR. G. H. THOMPSON, Alnwick.

I have heard of the sword dancers going their rounds at Christmas in the neighbourhood of Harbottle, in the west of Northumberland where one of my servants lives; but the song is much abridged, the men are content to tie ribbons about their shirt sleeves and at their knees, the Bessy is dressed up very plainly as an old woman, and the "dance" has lost most of its old steps. In Belford, the sword-dancers have not performed for about 10 years; but in December, 1890, five or six boys came round with masks, false noses or blackened faces and a broom. They repeated some incoherent and corrupted verses which neither rhymed nor made sense, and "swept" the inhabitants of the house before them, till they were given money and cake. Since then none have come round. They appeared to call themselves the Besom Boys, or the *Christmas Sweepers.*—M. C. B.

Christmas Plough.—Men dressed in gay attire draw about a plow called the stot plow, and when they receive a gift, make the exclamation, "Largess!" but if not requited at any house for their appearance, they draw the plow through the pavement and raise the ground in the front in furrows. I have seen twenty men in the yoke of one plow.

HUTCHINSON, vol. ii. Appendix, p. 18. *See also* II. *d.* "*Fool Plough.*"

I saw some years ago, at Newcastle-upon-Tyne, in the printing office of the late Mr. Saint, a hereditary collection of ballads. . . . Among these, of which the greatest part were the veriest trash imaginable, and which neither de-

serve to be printed again nor remembered, I found several carols for this season—for the Nativity, St. Steven's Day, Childermas Day, etc.; with Alexander and the King of Egypt, a mock play, usually acted at this time by the mummers. . . . The conclusion of this bombastic play I find in Ray's Collection of Proverbs:

> "Bounce, Buckram, velvet's dear,
> Christmas comes but once a year,
> And when it comes it brings good cheer,
> But when it's gone its never the near."
>
> BRAND, i. p. 266.

For Bees at Christmas *see* I. *c.*

Hagmena, Hogmanay.—This word is always used at Belford for the last day of the year. The children come round from house to house and say, "Please to gie's our Hogmanay.—M. C. B.

See also BRAND'S *Bourne*, i. p. 248.

Hogmanay, the New Year's offering for which children beg. In North Northumberland the hogmanay is a small cake given to children on Old New Year's Day; or the spice bread and cheese, with liquor, given away on the same day.—*E.D.S.*, p. 381.

The Wake.—The country Wake or Feast Day, called in some places the Hopping, is the ancient Feast of Dedication.—HUTCHINSON, Appendix, p. 17.

The feast day, still kept up in most parishes—perhaps in all—is generally the Saturday before or the Monday after (or another day fixed in a similar manner) the Sunday which is the Feast of the Dedication of the Church. In Belford sports of various kinds are kept up, and a large number of visitors come in from the district, and even from a considerable distance.—M. C. B.

Cf. DENHAM, ii. 3.

(b) CEREMONIAL CUSTOMS.

I. BIRTH CEREMONIES.

In and about Belford the cake and whisky are always provided, the cheese occasionally. The cake ought to be, but seldom is nowadays, the last work of the mother before being taken ill; and it, as well as the cheese, if there be any, should be cut, it is considered, by the doctor before he leaves the house. It is absolutely necessary that he, and any after visitors, taste the cake and whisky, on pain of "spoiling the bairn's beauty."—M. C. B.

See HENDERSON'S *Folklore*, p. 11, for the provision of cake and cheese in readiness for a birth-feast.

Morpeth. *Birth.*—A huge Cheshire cheese and a spiced rye loaf quite as large as the cheese were provided, which the doctor cut immediately after the birth; afterwards the friends and acquaintances of the parents were invited to visit the house and partake of the bread and cheese.

Hist. B.N.C., xiv. 125.

"Groaning Cheese," or the Sick-wife's Cheese, a large Cheshire cheese, provided on the same occasion as the cake. I understand a slice of the first cut laid under the pillow enables young damsels to dream of their lovers, particularly if previously tossed in a certain nameless part of the midwife's apparel. In all cases it must be pierced with three pins, taken from the child's pincushion.

BROCKETT'S *Glossary*, p. 86.

See also MACKENZIE, vol. i. p. 205.

Groaning Cheese.—In the North children are drawn through a hole cut in the Groaning Cheese on the day they are christened.—BRAND'S *Pop. Ant.*, iii. p. 149.

Groaning Chair.—In which the matron sits to receive visits of congratulation.—BROCKETT'S *Glossary*, p. 86.

Birth, etc.—Along with the bread and cheese and spirits a bottle of wine is provided, and also a quantity of rich cake called *shortbread* (? *sweet* bread, as I have heard it called here; I have never elsewhere met any mention of *short*bread.—Note by M. C. B.), which forms an indispensable accompaniment of this last material; when it comes to be used pieces are wrapped neatly up in white paper and sent to those members of the family who reside at a distance, also to females with whom the mother may be on terms of intimate friendship.

When the mother was again able to attend to her duties, a number of her female neighbours were invited to tea, after which glasses of spirits are dealt out and an agreeable evening spent. The mother made it a point of observance to enter no friend's house till she attended divine service, either at church or chapel, and on her way thither she was generally accompanied by her husband, who took with him a portion of bread and cheese, and bestowed it on the first person whom they met on the road. On this occasion it was, and still is, deemed unlucky to go forth empty-handed.—RICHARDSON, *Legendary*, i. p. 279.

When a child is being carried out to be christened, the midwife who heads the procession presents the first person she meets with large slices of bread and cheese. Formerly the person who received this homely present gave the child in return three things, wish it at the same time [wealth ?] health and beauty. . . .

MACKENZIE, vol. i. p. 205.

Cf. DENHAM, ii. 43.

Much importance attaches to the baby's first visit to another house, on which occasion it is expected that he should receive three things: an egg, salt, and white bread or cake.—HENDERSON, p. 20.

See also HUTCHINSON, ii. Appendix.

This is still occasionally kept up in this neighbourhood.

My wife always gives the above articles on the "first visit" of any baby.

Note by MR. G. H. THOMPSON, of Alnwick.

For Baptism *see* HENDERSON, pp. 14-16.

Rothbury Forest. *Cinder.*—I remember a friend's wife (I am speaking of sixty years ago) . . . who in the interval between her confinement and being "churched" would not go out of her house without first putting a cinder on the lintel of the door frame.—*E.D.S.*, p. 155.

Morpeth. *Christening.*—On the christening day the nurse carrying the child had in one hand slices of bread and cheese, which she gave to the first person met on the road to church.—*Hist. B.N.C.*, xiv. 125.

On the child's first call at a house, an egg, a piece of bread and salt (sometimes called the Aamas or Almons = alms) were given to it.—*Hist. B.N.C.*, xiv. 125.

Christening.—This is generally carried out with attendant pomp and circumstance; but before the procession starts for the church the nurse makes up a neat parcel in which spice-cake or loaf, with cheese and a packet of salt, are enclosed. This is handed to the first person met with on leaving the house. If the infant be a girl it is lucky to give it to a man; if a boy, to give it to a woman, but it must be given to the first person met with.

E.D.S., p. 154.

For Christening *see also* I. *i.*

The first time an infant visits a neighbour or relation it is presented with three things—a small quantity of salt, bread, and an egg.—BROCKETT'S *Glossary*, p. 90.

II. WEDDING CEREMONIES.

Wedding Customs.—A woman, when she marries, always, as a part of her trousseau, procures her grave-clothes.

MURRAY, p. 160.

On the evening preceding the wedding day the feet of the bridegroom were washed in the company of two or three of his particular friends. A similar office was also performed to the bride, but in a more private way. When the bridegroom was undergoing this operation he contrived to drop into the vessel containing the water a silver coin, which never failed to be put to its intended use—that of being *drink-money* to those who were present.

RICHARDSON, *Legendary*, i. p. 342.

It used to be the custom, as a bridal pair rode to church, that they should be saluted by volleys of firearms at every farmhouse they passed upon the way. When the marriage is over they are still often locked into the church by the clerk, till the bridegroom passes a piece of money under the door; afterwards a bench is placed before the entrance, on which the bride, bridegroom, and bridesmaids are expected to jump, and if not, "bad luck go with them." . . . In the evening the nuptial ring was dropped into a posset, which was instantly attacked by all the unmarried laddies and lasses, as the one who discovered it would be the first to get married. With the same object the bride threw her left stocking over her shoulder for her guests to scramble for.—MURRAY, p. 160.

The gentleman who was the first to kiss the bride after the ceremony was over, won what was termed "the bride's garters"—represented by three yards of white ribbon, which the fortunate individual tied through the button-hole of his coat and wore during the remainder of the day.

Newcastle Courant, Dec. 1st, 1888.

An ancient but indecent custom formerly prevailed at the performance of the marriage service; the young men strove who could unloose, or rather pluck off, the bride's garters, which were borne in triumph round the church.

MACKENZIE, i. p. 204.

The *cushion dance* is thought the proper termination of the entertainment.—MACKENZIE, i. p. 204.

Marriage Customs.—In the country where the parties resided at a distance from the church, they went on horseback. The bride was mounted either alongside the bridegroom's man on another horse, or behind him on his own, and closely followed in the same way by the bridegroom and her maid. The other relations, male and female, and a number of their friends, brought up the rear. After the ceremony the company returned to the bridegroom's house—he himself and the bride leading the way. On arriving near home two or three of the most active spirits who were well mounted dashed off to win what is called the "kail,"[1] and whoever arrived first obtained the knots of white ribbon, one of which he fastened to the bridle of his horse near the left ear, the other he attached to the breast of his coat, and thus decorated he set off again at a rapid pace to meet the company. When the bride was gently lifted down before the door a portion of cake, and with it sometimes the earthenware plate on which it was placed, were thrown for "luck" over her head. She was then by her nearest relatives supported over the threshold of the groom's house on a certain plea on the score of modesty that she entered it not willingly, but rather by the compulsion of her dearest friends.

Dinner and tea being over the evening was spent

[1] This word has remained in use, although the custom to which it has related has long since passed away. The prize awarded formerly to whoever reached the door first was what would now be scarcely deemed worth accepting, a portion of spiced broth or "kail."

joyously; and when the newly united pair retired, and were placed on the nuptial couch, preparations were made for "eating the posset" and "flinging the stocking."

Into a chamber was brought a bowl containing a portion of broken white bread soaked in hot milk instead of wine, into which the marriage ring was dropped; the bride and bridegroom tasted the contents first, then the bowl was assailed by the lasses and lads; and whoever fished up the ring first was accounted to have the best chance of being first married. While this was progressing the bride, who had kept her left stocking beside her, threw it over her left shoulder among the party, and the person on whom it fell was also marked out as the soonest to exchange a single for a wedded life. The company then withdrew; and then the festivity of the day terminated.

RICHARDSON, *Legendary*, vol. i. p. 342.

The Gaudy Loup.—Within the recollection of old people still living the bridegroom was required on the occasion of a wedding at Ford Church, to jump over or wade through the Gaudy Loup, or forfeit money, to be expended in drinking the health of the newly married couple. . . . The Gaudy Loup being some distance from the church, the paten stick seems to have been eventually found more convenient. This stick was placed before the church door when a newly married couple was leaving the sacred edifice, and the bride as well as the bridegroom was required to leap it or forfeit the usual money. This practice not being in conformity with the ideas of the rector he tried to discourage it. Other influence was also brought to bear, and the villagers not wishing to give up old "rights," abandoned the churchyard for the outside of the churchyard gates. Here, on the King's highway (close to old mounting steps for pillion riders), fearing no interruption, they tried the paten stick again; but the stick not being long enough, a rope was substituted, either end being

held at one of the gate piers. Although difference of opinion exists in the parish as to the desirability of discontinuing this custom, the young people who scramble for "coppers" on such occasions do not seem inclined to let it drop. . . .

CUTHBERT HOME TRASLAW, "The Gaudy Loup," *Monthly Chronicle*, November, 1889.

Cf. HENDERSON, p. 38, "The Petting Stone."

In Belford *the Petting Stone* is now represented by a stool, which is in the charge of a widow, and is taken to the church door when a wedding takes place. The keeper of the stool gets a small sum of money, and the men who "jump" the bride over have (or had, I do not know whether this still holds good) the right to claim a kiss. A Petting stool is also in use at Bamburgh up to the present day. At the Belford Workhouse, where marriages before the Registrar take place, the inmates improvise a petting-stool by putting a bench across the door, over which they will not help the bride till some money has been given them. As in all cases there is something to be mounted on, climbed, or jumped over, may the idea not be similar to that which actuates the midwife, or nurse, when she goes *up*-stairs or steps *up* on to a chair or table with the baby in her arms—to ensure for it a rise in life?—M. C. B.

Holy Island. *The Petting Stone.*—Egfritte, Bishop of Lindisfarne, after presiding twenty-two years, was succeeded by Ethelwold, Abbot of Melros, an intimate friend of St. Cuthbert. He caused a ponderous cross of stone to be made and erected in the ground adjoining the church, which was inscribed with his name and other memorials. The socket, or foot stone, in which it was morticed, still lies a few paces to the east of the ruined church. This stone is now called the Petting Stone. Whenever a marriage is solemnised in the church, after the ceremony, the

bride is to step upon it, and if she cannot stride to the end thereof it is said that the marriage will prove unfortunate.

MACKENZIE, i. p. 309.

See also DENHAM, ii. 213.

A custom prevails at Bamburgh and other places, on the occasion of a wedding, for the bride to be lifted over a stone, called the petting-stone, at the church gates after the ceremony. It is generally commuted by a money payment. . . . At Ford a "paten-stick" was used.

E.D.S., p. 532; DIXON, p. 285.

Saying the Noning.—This is an old custom of saying complimentary verses to a newly-married couple just after the ordeal of the Petting-Stone. Silver is, of course, expected in return for the verses, which always ended with the words:

"Please remember the Noning Sayer."

Contributed by MISS L—, Belford.

When the bride returned from church and had arrived at her new home, she was lifted down from her horse before the door and some cake thrown over her head for luck. Sometimes a plate was also thrown along with the cake. At a later stage the bride's stocking, taken off the left leg, was thrown by her over her left shoulder among a waiting party of lads and lasses. The one on whom it fell was to be the next married of the company.—*E.D.S.*, p. 728.

Bride-Cake.—It is customary after the bridal party leave the church to have a thin currant cake marked in squares, though not entirely cut through. A clean cloth being spread over the head of the bride, the bridegroom stands behind her and breaks the cake. Thus hallowed, it is thrown up and scrambled for by the attendants, to excite prophetic dreams of love and marriage, and has much more virtue than when it is merely put 9 times through the ring.—BROCKETT'S *Glossary*, p. 29.

This is still done in Belford, where also it is considered very unlucky for the bride or bridegroom, or any of their relations, to "hear the banns," that is, to go to church on the Sundays when the banns are called. It is also the custom to have a groom's man for every bridesmaid; and hereabouts, to avoid jealousy it is said, the bride and her maids are dressed alike. Lastly, the bride's father and mother never attend the marriage.—M. C. B.

See also HENDERSON, p. 36.

Bride-ale.—. . . Whoever first reaches the bride's habitation is ushered into the bridal chamber, and after having performed the ceremony of turning down the bed-clothes he returns, carrying in his hand a tankard of *warm ale*, previously prepared, to meet the bride, to whom he triumphantly offers his humble beverage, and by whom in return he is presented with the ribbon as the honourable reward of his victory.—BROCKETT'S *Glossary*, p. 29.

Bride's Train.—On the occasion of the celebration of a marriage the bride's furniture was brought in a wain or waggon to her husband's house with much pomp and ceremony; on the top of the load, and forming the most prominent object in it, was her spinning wheel, gaily decorated with ribbons. This was called the *Bride's wain.*

REV. J. E. ELLIOT, *Hist. of B.N.C.*, vi. 246.

After a marriage ceremony there used to be a "race for the Kail" [broth] from the church to the bridegroom's house.—*E.D.S.*, p. 412.

Throwing the Stocking.—An odd sort of love divination on the first evening of a wedding. After the bride has retired, and while she is undressing, she delivers one of her stockings to a female attendant, who throws it at random among the company assembled on this festive occasion. The person on whom it happens to alight will, it is supposed, be the next to enter into the happy state. Another and more curious, though perhaps now obsolete, mode was

for the guests invited to repair to the bridal chamber, when it was customary for the happy pair to sit up in bed in full dress, exclusive of their shoes and stockings. One of the bride's maids then took the bridegroom's stocking, and standing at the bottom of the bed, with her back towards it, threw the stocking with the left hand over the right shoulder, aiming it *at the face of the bridegroom.* This was done by all the females in rotation. When any of them were so fortunate as to hit the object, it was a sign they were soon to be married. The bride's stocking was thrown by the young men at the bride in like manner, from which a similar prognostic was taken.

BROCKETT'S *Glossary*, p. 218.

Stockin'-thrawin', a custom at weddings now obsolete. The bride was attended by her tire-women, who removed the stocking from her left leg and returned with it to the assembled guests. It was thrown among them, and luck fell on the person on whom it lighted, for it was supposed to indicate the next to be married.—*E.D.S.*, p. 695.

See also HENDERSON, pp. 35-41.

For the "Best Man's Prize" *see* HENDERSON, p. 35.

The bridegroom is mounted on a board or pole and carried to the public-house upon the shoulders of two men, where he is expected to give the pit's crew a "blaw out." The last married man is always chosen Mayor, and undergoes the same operation.—WILSON, p. 73, *n.*

Morpeth. *Marriage.*—A veil, white favour, an old shoe thrown after the bride; showers of rice are a modern innovation. After appearing at church the bride, with her maids, received company; in the evening the bridegroom's male friends called and drank wine.

Hist. B.N.C., xiv. 125.

Football-money at Weddings.—Brand tells us it was once customary among the colliers and others in the North of

England for a party to watch at a wedding for the bride-groom's coming out of church after the ceremony, in order to demand money for a football, a claim that admitted of no refusal, for, if it were not complied with, the newly-married couple were liable to be grossly insulted with loud hootings at least, if not getting bespattered with mud.—*Monthly Chronicle*, "Shrovetide Ceremonies and Games," Feb., 1889.

Ball-money.—Money demanded of a marriage company and given to prevent their being maltreated. In the North it is customary for a party to attend at the church gates after a wedding, to enforce their claim. This gift has received this denomination as being originally designed for the purchase of a football.—BROCKETT, 3rd ed., p. 23.

III. DEATH CEREMONIES.

When a person is dying the neighbours are called in during the expiring moments, and continue to assist the family in laying out or streaking the corpse, which is placed upon a bed, hung around and covered with the best linen the house affords. It is also customary to set a pewter plate, containing a little salt, upon the breast of the deceased, also a candle in some particular place. The looking-glass is covered and the fire extinguished where a corpse is kept; and it is reckoned so ominous for a dog or a cat to pass over it, that the poor animal is killed without mercy. The coffin is left unscrewed till the time of burial.—MACKENZIE, i. 205.

As soon as a person dies the looking-glass is either removed or covered with a white cloth.—OLIVER, p. 97.

Morpeth. Immediately after the death the looking-glass was covered with a white linen cloth, two unlighted candles were placed upon the dressing table, the windows were

closed, and the blinds drawn. . . . When the bell had tolled it stopped for a few minutes, and then nine strokes were given for a man, six for a woman, and three for a child. Gloves were sent to lady relatives; gloves and hatbands, with an invitation to attend the funeral, were sent to gentlemen; in the case of a young woman the hatbands were tied with white ribbon, and light-coloured cake was sent. Ladies did not attend funerals. All persons present at the funeral, except the doctor and clergyman, who had silk scarves, wore long camlet cloaks with their hatbands. Each of the several guilds or trades had a large supply of cloaks for the brethren. . . . The parish clerk and sexton, in their gowns and white-tipped staves, stood at the door of the house from which the body was to be carried while the company were assembling, and in the procession walked before the hearse. Wine and cake were on the table, the latter wrapped in paper, each person taking a piece with him. Immediately following the hearse walked two women, called servers, with hoods. . . . No persons except felons, suicides, and the unbaptised were buried on the north side of the church, which was regarded as unholy, the gargoyles on that side representing ugly demons, while on the other side they were angels. At the conclusion of the ceremony money was given to poor women waiting in the churchyard to receive it.

Hist. B.N.C., xiv. 126-7.

Lykewake.—After a death the corpse is watched incessantly day and night till the funeral, to guard it from evil spirits. This is called the lykewake. The miners always carry their dead to the grave with psalm-singing.

MURRAY, p. 160.

Arvel Dinner.—On the decease of any person possessed of valuable effects the friends and neighbours of the family are invited to a dinner on the day of interment, which is called an Arthel or Arvel Dinner. . . . This custom seems

of very distant antiquity, and was a solemn festival made at the time of publicly exposing the corpse to exculpate the heir or those entitled to the possessions of the deceased from fines and mulcts to the Lord of the Manor, and from all accusations of having used violence; so that the persons when convoked might avouch that the person died fairly, and without suffering any personal injury.

HUTCHINSON, Appendix, p. 20.

Death Customs.—It is also customary to set a peuter plate containing a little salt upon the breast of the deceased, and also a candle in some particular place. The looking-glass is covered and the fire extinguished where a corpse is kept, and it is reckoned so ominous for a cat or dog to pass over it that the poor animal is killed without mercy. . . . Between the death and interment, which is from 2 to 3 days, the neighbours watch by the corpse alternately. This is called the *Lyke-wake*, from the Anglo-Saxon *lic*, a corpse, and *wacu*, a vigil. The old people attend in the day, and the young people at night. The abuse of this vigil is of old standing, and is among the catalogue of crimes cursed with *bell, book*, and *candle*. . . . The friends of the deceased, as well as the neighbours, are generally invited to the funeral by the *bidders*, dressed in black silk scarves. The company are served with bread and cheese, ale, drams, pipes and tobacco. The ancient custom of the nearest relations carrying the corpse out of the house and into the church is retained in many parts. . . . In this county the coffin is always covered with a black pall, edged with white linen or silk for bachelor or maid, or for a woman that died in childbed; the hatbands are also tied with white silk ribbon, and white gloves are worn. In other cases black is wholly used. A young virgin or woman who dies in childbed is generally attended by young women dressed in white, two of whom walk before the corpse, while 6 or 8 of the most respected of the

acquaintances of the deceased, with white silk hoods, support the pall. . . .—MACKENZIE, vol. i. p. 205.

For Sprigs of Box and Rosemary at Funerals *see* I. *b*, "PLANTS."

Elsden. *Pike-handles.*—Before the parish had a hearse their dead were carried to the grave on a bier of poles, which were called "*pike-handles*," and were the perquisite of the rector.

Salt on the breast of a corpse.—This is not often to be seen now-a-days; but at the death of Mr. H—, which occurred at Craster in October, '59, this custom was observed. It was also followed at the death of Mr. S—, of Waren House, Belford, by his sister, Mrs. —, some 10 or 11 years ago.

The salt is believed to keep the body from swelling, and also to propitiate the powers of evil; it is also typical of immortality.—Contributed by MISS L—, Belford.

See also HENDERSON, p. 53.

Virgin's Garland.—Many country churches in the North are adorned with these garlands. . . . They are made of variegated coloured paper, representing flowers, fastened to small sticks crossing each other at the top, and fixed at the bottom by a circular hoop. From the centre is suspended the form of a woman's glove cut in white paper, on which the name and age of the deceased are sometimes written.

BROCKETT'S *Glossary*, p. 225.

A custom is still preserved in the North of making numerous distinctions in tolling the Bell at the conclusion of a burial, viz., *nine* knells for a man, *six* for a woman, and *three* for a child.—BRAND'S *Bourne*, p. 14.

Now the bell is tolled to *announce* a death. At Alnwick it is slowly struck 20 times, then more quickly, for a child

4, a young woman 6, a young man 8, married woman 10, and married man 12 times.

Contributed by MR. G. H. THOMPSON.

Funeral Invitation.—The following form of inviting to a burial by the public bellman of the town is still, or was very lately, in use at Hexham: "Blessed are the dead which die in the Lord. Joseph Dixon is departed, son of Christopher Dixon, was. Their company is desired to-morrow at five o'clock, and at 6, he is to be bu-ri-ed. For him and for all faithful people, give God most hearty thanks."—BRAND (1813), ii. p. 159.

Burial of Unbaptised Children, *see* HENDERSON, pp. 13, 14.

For Divination after Death *see* I.*g*.

(*c*) *GAMES.*

All-in-the-well.—A juvenile game in Newcastle and the neighbourhood. A circle is made about 8 inches in diameter, termed the well, in the centre of which is placed a wooden peg 4 inches long with a button balanced on the top. Those desirous of playing give buttons, marbles, or anything else according to agreement, for the privilege of throwing a short stick, with which they are furnished, at the peg. Should the button fly out of the ring the player is entitled to double the stipulated value of what he gives for the stick. The game is also practised at the Newcastle races and other places of amusement in the North with 3 pegs, which are put into 3 circular holes, made in the ground, about 2 feet apart and forming a triangle. In this case each hole contains a peg about 9 inches long upon which are deposited either a small knife or some copper. The person playing gives so much

for each stick, and gets all the articles that are thrown off so as to fall on the outside of the holes.

BROCKETT'S *Glossary*, p. 5; GOMME'S *Trad. Games*, vol. i. p. 2.

Bedstocks, a boy's game. In this game sides are formed, and the lads on one side give chase to those on the other. When a capture is made the pursuer spies over the head of his prey, the captive is put in a marked off place and the capturer places his foot on a spot about two yards off. Here the captive shouts lustily to his side "relieve a manow!" As each is brought in the captive takes the place of the man on guard, and one can hold several captives. But if one of the side that is being chased can manage to run through between the guard and the captives, the whole of his *side* are "relieved" and they run off. The game becomes increasingly difficult to the side that is "out" as further captives are made, because the capturers leave only one of their number on guard, and thus have a constant strength to pursue the diminishing numbers of the "out" side. This game is known elsewhere as prisoners' Base.—*E.D.S.*, p. 46.

Boggle about the stacks.—A favourite play among young people in the villages, in which one hunts several others. Formerly "*barley break.*"—BROCKETT'S *Glossary*, p. 20.

Buck-buck, a game played by two boys. One boy "makes a back" and the other player leaps on it, calling out "Buck-buck, hoo many fingers div aa had up." If the buck guesses right the players exchange places.

E.D.S., p. 106.

Fighting-cocks, the stems and flower heads of *Plantago lanceolata* (*Linn.*) or lamb's tongue, used by children in a game which tries the endurance of a cock or "kemp" as it is called. Each player is provided with an equal number of stalks and heads, and holds out one to be struck by the

opponent. If it is decapitated by the blow the player gives his return blow with a fresh "kemp"; but if it survives the blow it is used in return. The play is thus kept up alternately until one of the players has lost all his heads.

E.D.S., p. 283.

See DENHAM, ii. 367.

Cocks-and-hens, name given to the shells of the larger bird snail; those of a grey colour are called hens, the others are called cocks. When emptied of the snails, boys fight the "chucks" by squeezing them together until one breaks the other. After a successful encounter a "cock chuck" is said to be "one year aad," and if he remains unbroken after a second "battle" "two year aad," and so on. Hens are considered too soft for fighting.

E.D.S., p. 174.

[Note.—The leaf buds of the plane tree are also known by the names of cocks and hens. They are collected by the children in spring.—JOHNSTON, p. 48.]

Chuck, the shell of the land and sea snail. The game of chucks and marvels is played with five of these shells and a marble; sometimes with five small mutton bones or with five small stones. The marble is caught up and allowed to "stot" (rebound), and is caught in the second fall; between each "stot" the player picks up one of the chucks at a time till the five are in hand; then two and one, then three and one, and so on, till at the last throw the whole five are adroitly caught at a sweep. The game is called "Chucks and handies" at South Shields.

E.D.S., p. 154.

For Dissy, dissy, duss *see* HENDERSON, p. 27.

Doddart.—A bent stick with which the game of Doddart is played. Two captains choose their party by alternate votes, when a piece of globular wood, called an "orr," or "coil," is thrown down in the middle of a field, and each

side endeavours to drive it to the "alley," "hail," or goal. Same as *clubbey, hockey, shinney, shinneyhaw.*

BROCKETT'S *Glossary*, p. 58; GOMME'S *Trad. Games*, i. 98.

Foot-an-a-half, a game like leap frog. The last leaper must call out "foot-an-a-half." If he fails he must become the "back." After each round the "back" steps on to the spot where the last leaper touched, and the "frogs" who follow must in the second round leap from the original mark and clear the back. The move forward is repeated after every round till the players fail in turn.

E.D.S., p. 298.

Hardy nut, a boyish game played with beech nuts pierced with a hole for a string. Each alternately aims a blow at his opponent's nut so as to break it.

E.D.S., p. 361.

Hatty, a game at leap frog where each boy leaves his cap on the back as he leaps over. The boy who "makes the back" is called "hatty." If a boy causes a cap to slip off as he leaps, he becomes hatty.—*E.D.S.*, p. 364.

Hippy-beds, a child's game, played by hopping or hippin over "beds" chalked out, and kicking a broken crock or "playgin" over the chalk marks with the foot on which the player hips. Also called hitchey-dabber.

E.D.S., p. 377.

Jack-strike-up-a-light, a boy's game played at night. The "fox" after getting away strikes a light, generally with flint and steel, at short intervals, and the chase is continued till the fox is captured.—*E.D.S.*, p. 404.

Jock and Jock's Man. Follow my leader.

E.D.S., p. 408.

Hunt the hare, a game among children, played on the ice as well as in the fields.

BROCKETT'S *Glossary*, p. 102.

Jinny-Spinner, a plaything among children. . . .

Ibid., p. 106.

Keppy-Ball, Hand-ball. In former times it was customary every year at Easter and Whitsuntide for the Mayor, Aldermen, and Sheriff of Newcastle, attended by the Burgesses, to go in state to a place called the Forth—a sort of mall—to countenance if not to join in the play of Keppy-ball and other sports.—*Ibid.*, p. 111.

Cf. DENHAM, ii. 227, 287.

Kitty-cat, a puerile game. . . . Strutt mentions a game which used to be played in the North called *tip-cat*, or more properly *cat*. v. *Sports and Pastimes*, p. 86.—*Ibid.*, p. 115.

Keppy-baals are generally the "play lakins" (playthings) of girls. They are thrown up and caught in the hand to a child's rhyme:

> Keppy-baa keppy-baa, corban tree,
> Come doon the lang lonnin an' tell ti me
> Hoo many 'ear aad as he' ti be.

Each time the ball was "kepped" counted for a year.

E.D.S., p. 420.

Last-bat-poison, a game at tig, played as school children arrive at the parting of their ways in going home. The object is to give a "bat" without being touched again, and the player on touching and running off calls out "Last-bat-poison."—*E.D.S.*, p. 442.

Loup the lang lonnin . . . the game at leap-frog.

BROCKETT'S *Glossary*, p. 128; *see also* Leap Frog, GOMME'S *Trad. Games*, i. 327, and under separate names.

Neivy-neivy-nick-nack, a game of guessing the hand (or neif) in which an article is hid. The game is sometimes called nimmy-nimmy-nick-nack, and nicky-nicky-nack-nack. A coin or small article is placed in the "leef" of

one hand and passed behind the back. It may be changed into the other hand or not, and when the two hands are brought to his front again the player repeats:

> Neevy, neevy, nick, nack, which wull ye tak'?
> The reet or the wrang; aa'll gie y'it if aa can.

If the guess be correct the nick-nack becomes the property of the successful player. Another version is;

> Nicky, nicky, nack, which hand de ye guess?
> The reet or the left or the bonny bord's nes'?

Yet another goes thus:

> Neavy, neavy, knick, knack, which hand will ye tak'?
> Tak' the reet, tak' the wrang; aa'll beguile ye if aa can.
>
> *E.D.S.*, p. 501.

Paddock-loup, the game of leap-frog; also a boy's game in which two boys take hold each of the other's toes and roll over each other head foremost in a kind of somersault.

E.D.S., p. 521.

Paste eggs, pyeas-eggs, Easter-eggs, boiled hard, dyed various colours. The "boolin" and "jaapin" [breaking by knocking together] of eggs at Easter-tide is a most ancient and well observed custom among the young folks of Northumberland. Paste-egg Day is a common name for Easter Sunday.—*E.D.S.*, p. 526.

Pigeon-waak, a boy's game. The "pigeon" is blind-folded and stands with legs astride. The other players throw their caps between the straddled legs and shout, "Pigeon-waak." The blinded pigeon walks accordingly, and endeavours to touch a cap with his foot in his forward progress. A lad whose cap is touched becomes "pigeon" in turn.—*E.D.S.*, p. 535.

Rit-tit-o, a child's game, played by drawing a figure like an O on a slate, and intersecting it with lines. The enclosed spaces are numbered from one upwards; and the game is to touch blindfold with a pencil the highest

possible figures. The winner is the player who in so many trials counts the greatest score. On each trial the following formula is repeated:

> Rit-tit-o; here we go,
> The jolly beggars all in a row,
> If I miss I pitch upon this.
>
> *E.D.S.*, p. 580.

For Sally Walker *see* HENDERSON, p. 27; GOMME'S *Trad. Games*, ii. 149.

Shinny, a game at ball, in which an equal number of opponents on two sides play with sticks, curved at the ends, called shinny sticks. Two goals, or "pasts," are marked off, the players on one side driving the ball to the end of the field where their past is situated, and those on the adverse side driving it towards the opposite goal. When the players of one side are successful in landing the ball within their "past" they cry, "hail."—*E.D.S.*, p. 632.

The children of this day upon the English Border keep up the remembrance of the ancient feuds by a common play called Scotch and English or The Raid. The boys of the village choose two captains out of their body. Each nominates, alternately, one out of the little tribe. They then divide into two parties, strip, and deposit their clothes, called "wad," in two heaps, each upon their own ground, which is divided by a stone, or a boundary between the two kingdoms; each then invades the other's territories, the English crying, "Here's a leap into thy land, dry-bellied Scot." He who can plunders the other side. If one is caught in the enemy's jurisdiction, he becomes a prisoner, and cannot be released except by his own party. Thus one side will sometimes take all the men and property of the other.—HUTTON, p. 86.

Spell and Ore.—A game. . . . The recreation is also called *buckstick spell and ore*; the buckstick (with which the ore is struck) being broad at one end like the *butt of a*

gun, and probably derived from German *büchse*, firelock.—BROCKETT'S *Glossary*, p. 203; GOMME'S *Trad. Games*, Nur and Spel, i. 422.

In the game of "spell and oar" to "greg a sack" was to pretend to seek it but to walk on it and greg or drive it into the earth out of sight, and to come afterwards and take it away.—*E.D.S.*, p. 342.

Spinney-wye, a boy's game, in which a side goes out and seeks concealment; the pursuers then start forth, calling out, "Spinney-wye."—*E.D.S.*, p. 677.

Spinny-wye or *Spinny Why*.—A game among young persons in Newcastle. (v. BRAND, ii. p. 305.)—BROCKETT'S *Glossary*, p. 203; GOMME'S *Trad. Games*, ii. 211.

Stealy-clothes, or *Watch-web*, a game. The players divide into two parties, and draw a line as the boundary of their respective territories. At an equal distance from this line each player deposits his hat or some other article of his dress. The object of the game is to seize and convey these snugly to your own store from that of the enemy; but, if you are unfortunately caught in the attempt, you not only restore the plunder but become a prisoner yourself. This evidently takes its origin from the inroads of the English and Scotch; indeed, it is plainly proved by the language used on the occasion, which consists, in a great measure, of the terms of reproach still common amongst the borderers.—BROCKETT'S *Glossary*, p. 207; GOMME'S *Trad. Games*, under "Scots and English," ii. 184.

Trippit and Coit, a game similar to "spell and ore" (Newcastle) called *Trippit and Rack* in some parts of Northumberland. The trippet is a small piece of wood obtusely pointed—BROCKETT'S *Glossary*, p. 222; GOMME'S *Trad. Games*, iii. 308.

Tig . . . a game amongst children on separating for the night, in which everyone endeavours to get the last touch, called also, *last-bat.* — BROCKETT'S *Glossary*, p. 219; GOMME'S *Trad. Games*, ii. 292.

Twikes, Twikey, a game played with pointed stakes, called twikes. The game is played by throwing a twike, which sticks into the turf. The opponent has to dislodge his adversary's twike, and at the same time fix his own into the soil. In another form of the game each player selects his home or base at ten or twelve yards' distance from a central spot. They then stand in the centre and proceed to throw their pointed twikes until one fails to stick into the ground. The misser must then run to a fixed spot whilst his companions begin to dig up the turf from his base and to carry it to their own. At the end of the game each player has presumably a hole and a heap of this acquired turf at his base, and if the turf when laid down fails to completely fill the hole a fine is inflicted. A similar game in some parts is called sticky stack.

E.D.S., p. 750.

Widdy-waddy-way, a boy's game. Two boys start hand in hand from a "bay," and endeavour to touch their opponents. Anyone touched must return with them to the bay and join hands with the first to make a fresh sally. The numbers thus receive constant accessions; but if the chain of hands be broken the sally has proved a failure, and each outsider endeavours to capture and ride in triumph on the back of one of his quondam pursuers. The broken and scattered rank is reformed as soon as all have reached the bay, and each fresh sally is begun with a chorus:

> Widdy widdy way, the morrow's the market day;
> Slyarter, slyarter; comin' away, comin' away.

E.D.S., p. 788.

Witte-witte-way.—A game among boys which I do not remember to have seen in the South.—BROCKETT'S *Glossary*, p. 238; GOMME'S *Trad. Games*, ii. 396.

Of the *games* among boys may be specified leap-frog, in its form of "loup-the-lang-lonnin" and "cappy-back"; also stotty baal, watch-webs, tripit and quoit, nine-holes, cat and dog, duck-styen, spinny-wye, hatty-cappy, pigeon-walk, bait-the-bear, beggarly Scot, cherry-pit, hitchy-dabber, widdy-way, bed-stocks, handy-dandy, pie-ball, kitty-cat-an'-buck-stick, puss-in-the-corner, all hid, boggle-aboot-the-stack, hot-cockles, last-bat-poison, tiggee.

E.D.S., p. 314.

List of games played by the children in Belford, excluding all that have "words":

Tiggy, Tiggy, Touchwood.
French Tiggy. (In this the hand is placed on the part "touched.")
Blind Man's Buff.
Hop Scotch.
Chucky, or Chucks.
Bobolinty (same as Chucky).
Postman (better known as General Post).
Hunt the Hare (a "catching" game).
Bull in the Barn.
Kick the Block.
Prisoner's Bay (? Base).
Hop, Step, and Jump.
Cappy-ball (Hand-ball).
Leap-frog.
Cat (Tip-cat).

(Collected from the BELFORD SCHOOL-CHILDREN).

First Time By.—Children stand in two rows opposite each other, some distance apart. The one chosen as "It" stands in the middle, between. The children change places by running from one row to the other. "It" lets

them pass "the first time by," but after that tries to catch them. If he succeeds his prisoner joins hands with him, and they continue till they have caught all, always joining hands in a row.—From the BELFORD SCHOOL CHILDREN.

See GOMME'S *Trad. Games*, "King Cæsar," "Chickidy Land," "Hunt the Stayie," "Rex," "Stag," "Warney," "Whiddy."

GAMES WITH WORDS.

Hishet a hashet,
Buy a penny basket,
One a penny, two a penny:
Turn round the cheeses.

A girl's outdoor game.—DIXON, p. 269.

Here's a poor widow from Sandsland,
With all her children in her hand;
The one can bake, the other can brew,
The other can make a lily white dough;
One can sit by the fire and spin;
The other can make a bed for the king.
Please take one of my daughters in.

A girl's game.—DIXON, p. 270.

London Bridge.

1. London Bridge is broken down, broken down, broken down,
   London Bridge is broken down,
   To catch a bonnie lassie.
2. What's the prisoner done to you? etc.,
   My fair lady!
3. Stole my watch and broke my key, etc.,
   My fair lady!
4. How many pounds will set her free? etc.
5. Ten thousand pounds will set her free, etc.
6. Ten thousand pounds you will not get, etc.

7. Then off to prison she shall go, she shall go, she shall go,
Then off to prison she shall go,
My fair lady!

Two children join hands and hold them up in an arch for the others to pass under. All sing verse 1 till the last is caught, and the dialogue ensues. The prisoner then goes behind one or other of his captors, and so on till all have been caught. The game then ends with a "tug-of-war."

From the BELFORD SCHOOL CHILDREN.

The children form in two rows, and advance alternately, singing (one side represents the Romans, the other the English):

1st. London Bridge is broken down, broken down, broken down,
For we are the Romans.

2nd. What will you give us to mend it up? etc.,
For we are the English.

1st. We will give you a pint of ale, etc.,
For we are the Romans.

2nd. A pint of ale won't serve us all, etc.,
For we are the English.

1st. Then we'll give you a gallon of ale, etc.

2nd. A gallon of ale won't serve us all, etc.

1st. Then we'll tell the new Police, etc.

2nd. What care we for the new Police? etc.

1st. Then we'll tell the Magistrates, etc.

2nd. What care we for the Magistrates? etc.

1st. Are you ready for a fight? etc.

2nd. Yes, we're ready for a fight, for a fight, for a fight,
For we are the English.

(They run together and pretend to fight).

Contrib. by MISS L—, Belford.

Romans and English.

1. 1st Row. Have you any bread and wine?
Ho, we are the Roman soldiers.
2nd „ Yes, we have some bread and wine,
For we are the English soldiers.
2. 1st „ Are you ready for a fight? Ho, we, etc.
2nd „ Yes, we are ready for a fight. For we, etc.
3. 1st „ Now we will submit and be friends. Ho, we, etc.
2nd „ Now we will join the happy throng,
For we are the English soldiers.

The children stand in two rows facing each other, each side advancing alternately and singing. At the end of the 2nd verse there is a general tussle, and they return to their places for the last verse.—Contributed by CISSY BILLSON, one of the BELFORD SCHOOL CHILDREN.

For Nuts in May (common) *see* GOMME'S *Trad. Games*, vol. i. 424-433.

Two old Jews.

A. Here's two old Jews just come from Spain
To ask to see your daughter Jane.
B. My daughter Jane she cannot come,
She cannot bear your flattering tongue.
Go away, Corkscrew!
A. My name is *not* Corkscrew!
I'll stamp my foot, and away I'll go!
B. Come back, come back, your coat is green,
Your feathers are the fairest seen!
A. Is anybody coming to me?
B. The naughty girl, she won't come out, won't come out, won't come out,
The naughty girl she won't come out
To see the ladies dancing!

A. The pretty girl, she has come out, has come out, has come out;
The pretty girl, she *has* come out
To see the ladies dancing!

And so on till all of Row B have joined Row A. A very corrupt version of an old game, the words taken down from two of the BELFORD SCHOOL CHILDREN.

GOMME'S *Trad. Games*, "Three Lords from Spain," vol. ii. 257-279. *See* versions xxxi. xxxiv.

Cf. DIXON, p. 270.

Johnny Lingo.—Children form in a ring, with one in the centre and one outside. The one outside walks round the others; the one in the centre says:

"Who goes round my stony, stony wall?"

The one outside replies:

"None but little Johnny Lingo."

(Collector's Note.—I cannot get a very distinct account of this game as played here. The above seem to be the whole of the *fixed* words; but there is a varying warning against stealing sheep generally added, to which "Lingo" says he means to dine off one; he then chases the one in the middle round and through the ring till he catches him.)

From the BELFORD SCHOOL CHILDREN.

GOMME'S *Trad. Games*, vol. ii. p. 375-378, "Who's goes round my stone wall?"

Ring-games.

Out and in the window,
In and out the window,
Out and in the window
As you've often done before.

Out and in the village,
In and out the village,
Out and in the village
As you've often done before.

(Collector's Note.—This is not often played here, and I cannot get any trustworthy version of the rest of the words; those that I have heard seem little but gibberish. It is, I think, a corruption of a south-country game, and is not native here.)—*Cf.* GOMME'S *Trad. Games*, ii. p. 122-143, "Round and Round the Village."

Acting-games.

When I was a lady, a lady, a lady,
When I was a lady. Oh then, oh then, oh then!
Oh then I did this way, and this way, and this way;
Oh then I did this way, when I was a lady.

The above is taken down from a Belford school child. There are no fixed verses; it cannot be said there is a very fixed tune. The first line may end with "washerwoman," "teacher," "servant," "soldier," or anything else, with appropriate actions; or else the above version may be kept to and the acting represent the different things a "lady" is supposed to do—nursing a child, washing her hands, fanning herself, and so on.—*Cf.* GOMME'S *Trad. Games*, ii. pp. 362-374, "When I was a young girl."

Ring-games.

Green gravel, green gravel,
The grass is so green;
The prettiest maiden
That ever was seen.
Oh . . . (name) oh . . .
Your true love is dead;
He sends you a message
To turn round your head.

The children dance round in a circle. The one named turns round at the end of the verse; sometimes she remains with her face out, and the game ends when all are so turned; occasionally she only wheels round.—Taken

down from the BELFORD SCHOOL CHILDREN. *Cf.* GOMME'S *Trad. Games*, i. 170-183.

I had a little moppety,
I put it in my pockety,
And fed it on corn and hay;
By came a miller,
And swore he would kill her,
And stole my moppety away, away, away.

Played in the same manner exactly as "I sent a letter to my love."—Taken down from the BELFORD SCHOOL CHILDREN.

See "Drop Handkerchief," "Kiss in the Ring," GOMME'S *Trad. Games*, i. 109-112; 305-310.

My name is Queen Mary, my age is sixteen,
My father's a farmer on yonder green;
He's plenty of money to dress me in silk;
So come, my good laddie, and take me a walk.

Next morning I rose, and I looked in the glass;
I said to myself, what a handsome young lass;
My hands by my side, I gave a ha! ha!
Come away, bonnie laddie, now take me awa'!

The children dance round singing in a circle, and at the end of the 7th line put their hands on their hips and jump into the air, sometimes wheeling round, also at the end of the 8th line.—Taken down from the BELFORD SCHOOL CHILDREN. GOMME'S *Trad. Games*, ii. 102-104; *see* version, i.

See what a little pretty girl I've got;
Many a bottle of wine she's got,
A bottle of wine and a guinea-gold ring,
And that's what my little girl has got.

Down on the carpet she shall kneel
As the grass grows in a field;
Stand up straight upon your feet,
Choose the one that you love sweet.

Take her by the lily-white hand,
And lead her across the water;
Give her kisses one, two, three,
For she's a lady's daughter.

The children join hands in a ring and walk round, one standing in the middle. At the 5th line the centre child kneels down, at the 7th she stands up, and at the 8th chooses another from the circle. At the 11th she kisses her, and at the end she joins the ring, and the girl she chose remains in the centre, while the rhyme begins again.—Collected from the BELFORD SCHOOL CHILDREN. GOMME'S *Trad. Games*, ii. 67-77.

The wind, the wind, the wind blows high,
The rain comes scattering through the sky;
[Name of child] . . . says she'll die
For the lad with the golden eye.
She is handsome, she is pretty,
She is the { girl / queen } of the golden city;
Half a crown to tell her name,
Rickamy, Dickamy, Dandy.
Crack the whip and away we go,
To see somebody's wedding, oh!

The children join hands and circle round. At the 3rd line the one named turns her back to the ring, at the 8th she turns back again, and during the last two lines they dance round rapidly. Sometimes the last two lines are left out.—Collected from the BELFORD SCHOOL CHILDREN. GOMME'S *Trad. Games*, ii. 387-390.

Choosing Game.—The children form a ring. One in the centre sings:

Work, boys, work and be contented,
As long as you will have to buy a mill;

For the Mantumariley (?) will be welcome by and bye,
If you'll only put your shoulder to the wheel.
(Chooses a partner.)

Contributed by MISS L—, Belford.

Probably not a game, but some words of a popular song used in game.

"*Clapping*" *Game.*—The hands of the two players to be clapped at the marked syllables, as in "Hot Cross Buns":

My *mo*ther *said* that *I* should *not*[1]
Play with the *gip*sies *in* the *wood;*
If I *should,* then *she* might *say,*
*Nau*ghty *girl,* to *disobey!*
*Su*san *Brown went* to *town*
With her *bree*ches *hang*ing *down;*
When she came *back,*
She *took* off her *hat,*
And *gave* it to *Miss* Ma*lone*y.

Collected by CISSY BILLSON, Belford.

(*d*) *LOCAL CUSTOMS.*

Arles, Earles, Arns, Alls, or Yearles.—. . . Money given in confirmation of a bargain, or by way of earnest for service to be performed. . . . The giving of *arles* for confirming a bargain is still very common in all the Northern counties. It is an old custom, still kept up, for the buyer and seller to drink together on these occasions, without which the engagement would hardly be considered valid.—BROCKETT'S *Glossary,* p. 6.

Beating the Boundaries, *see* II. *a,* April 25th, Ascension Day.

De novis consuetudinibus, etc., dicunt quod quaedam consuetudines de novo levatae sunt in villa de Bamburg' et

[1] Read "that *I* never *should,*" as in version from an old nurse in Shropshire.

apud Warnemue. Et est illa consuetudo talis quod si aliquis burgensis de praedictis burgis debitum ab aliquo forinseco exigere velit sive juste sive minus juste, et possit ducere sectam coram constabulario de Bamburg' per duos homines qui burgenses fuerunt quod aliquis teneatur ei in praedicto debito, destringunt omnes homines venientes in libertatem suam, qui fuerint de tenura illa in qua debitor est manens. Et hoc licet non sint debitores vel plegii.

Surtees Soc., lxxxviii. p. 353.

Morpeth Fair.—Every purchaser after "Landing" the stock took from his pocket a shilling, which he spit upon and offered to the seller, who, if he accepted the bid, took the shilling, or "arles," and the purchase was binding.

Hist. B.N.C., xiv. 133.

Bells in Hexham Church.—St. Mary's bell was the largest. It was commonly called The *Fray*-bell, being never rung alone, but on the occasion of fire, or the approach of an enemy, to raise the *Posse Comitatus*, or *Fray*, as it was stiled. St. Andrew's bell was the next in size. It was called The *Haly*-bell, being used for funerals. —WALLIS, p. 95.

For Newcastle Bell *see* DENHAM, i. 308.

Tellers, the successive strokes on a church bell, rung to tell the age and sex of a person just deceased.

E.D.S, p. 723.

Boon . . . a service or bonus, done by a tenant to his landlords, or a sum of money as an equivalent. *Boon-days* are those which the tenants are obliged to employ for the benefit of their lord gratis. Vast quantities of land in the Northern counties are held under lords of manors by *customary* tenure, subject to the payment of fines and heriots, and the performance of various duties and services on the *boon days*.—BROCKETT'S *Glossary*, p. 22.

The commonest form in which the above is met with is the "*Boon-day's Ploughing*" given by neighbours to a new tenant. In Spring of 1893, when a Belford farm was taken up by a new tenant, a "*Boon ploughing*" was held, at which about 40 teams were present and shared the work; all were dressed and decorated with ribbons, and going to the field in procession, with their great limbs hung with wreaths and bells, they were a really fine sight. A good day's work was done, the new tenant providing a dinner for the ploughmen in return for the assistance offered by his new neighbours.—M. C. B.

Branks, etc.—John Willis of Ipswich upon his oath said that he, this deponent, was in Newcastle six months' ago and there he saw one Ann Bidlestone drove through the streets by an officer of the same corporation, holding a rope in his hand, the other end fastened to an engine called the branks, which is like a crown, it being of iron, which was musled over the head and face with a great gap or tongue of iron forced into her mouth which forced the blood out, and that is the punishment which the magistrates do inflict upon chiding and scoulding women. . . . He, this deponent, further affirms that he hath seen men drove up and down the streets with a great tub or barrel opened at the sides with a hole in one end to put through their heads and so cover their shoulders and bodies down to the small of the legs and then close the same, called the new fashioned cloak, and so make them march to the view of all beholders; and this is the punishment for drunkards or the like.

GARDINER, p. 117.

Morpeth. Bullbaiting was usual in Morpeth to the end of the 18th or the earliest years of the 19th century. . . . The Serjeant provided the rope. The Shoemakers kept the bull dogs. . . . Cock fighting was common.

Hist., B.N.C., xiv. 131, 132.

Coltale.—An allowance of ale claimed as a perquisite by the blacksmith on the first shoeing of a horse. A customary entertainment given by a person on first entering into a new office is called "*Shoeing the colt.*"

BROCKETT'S *Glossary*, p. 45.

For the Freemen's Well *see* DENHAM, i. 259; *Cf.* DENHAM, ii. 40; and OLIVER, pp. 181-2.

Full-Plough.—Anciently the hinds and agricultural labourers of Northumberland used to celebrate the termination of the labours of the plough by a pageant, which is variously called the white-plough, stot-plough, full-plough and fool-plough or fond-plough. The men who joined were dressed in white shirts (without coat or waistcoat) on which were stitched a profusion of coloured ribbons and rosettes. They yoked themselves to a plough and went round the country-side preceded by a flag-bearer, and accompanied by a man with a gun. At each house a fee was demanded, and when a gift was obtained the gun was fired. A refusal of the customory largess was followed by the plough being drawn in many furrows through the ground or pavement in front of the house.—*E.D.S.*, p. 307.

See also II. *a.*, "*Christmas.*"

For Gaudy Day *see* DENHAM, ii. 6.

Newcastle. Hiring Day falls on the Market Day nearest Martinmas.—*Newcastle Courant*, Dec. 1st, 1888.

At a hiring the hinds who are waiting for an engagement are distinguished by their having a small piece of straw in the mouth.—*E.D.S.*, p. 700.

Hirings.—As a rule they are in May and November; the other dates were a mistake, or only altered to that for a special reason. Hirings take place in March and September—the hind or hired individual and master binding themselves for the year or six months to contract—the hind

"works the bondage," otherwise meaning, that being supplied with a house and work, if extra labour is required he is bound to find a woman to work in the fields at *his* own expense. The farmer is likewise bound to keep and pay the hind for his contracted time of service whether he is ill or well. Contributed by N. F.

Haltwhistle. *Hiring Fair.*—Persons here also voluntarily expose themselves to servitude at hirings on May 12th and Nov. 11th. These meetings are called Hoppings still here . . . continue to be the scene of much old-fashioned sort of fun and merriment, of which the dancing among the young people (from which they have their name) forms not the least important part.—HODGSON, Part ii., vol. iii. p. 121, note *a*.

For Hoppings *see also* BRAND, ii. 7.

Hot-trod.—The warden [of the Marches] held courts for the punishment of treason and felony, and was Captain-General in war with power to call out all fencible men between 16 and 60, and he directed or led the hostile operations in person, and settled all disputes between the Borderers. For the pursuit of the Moss-troopers the wardens raised *Hot-trod*, a burning turf on the point of a spear, which all were obliged to follow.

MURRAY, p. 143.

Inch of Candle, Sales by.—Hers was a house frequented by the ancient dignitaries of Newcastle who went in and out at her front door boldly and unashamed. Here lawyers met their clients, and here valuable properties were sold by auction—but by "inch of candle."—"Katie's Coffee House," *Monthly Chronicle*, August, 1889.

Morpeth. On the last day's shearing they had a "kern baby," *i.e.* a small sheaf of corn dressed as a child, upon a fork carried by the prettiest girl, all shouting "kerney,

kerney, hoo," and when the last riggs were being cut there was "kemping" which was to finish first. When all were done the kern baby was taken from the stook in which it was placed and carried to the farmhouse with loud cries of "kerney, kerney, hoo." The workers then had supper and sometimes a dance. When the last load of corn was to be taken into the stack garth, the horse was to be driven by a young girl; the farmer's daughter was sometimes asked to perform this task.—*Hist. B.N.C.*, xiv. 135.

Brantins, girdle cakes with cheese sandwiched between. Mr. Brockett says the dish was formerly prepared for women in the hay harvest, and carried to them in the field. On the authority of a woman aged 99, he adds that this was a repast on Midsummer Eve, and also on St. Thomas's night.—*E.D.S.*, p. 99.

The *Corney-doll* was an image made by dressing up a sheaf of corn to appear like a rude human figure, which was mounted on the top of the last cart-load taken from the field.—*E.D.S.*, p. 184.

Kern-doll, Kern-babby, or Mell-doll.

The *Kern-baby* is a doll dressed with flowers or the last ears of corn, twisted together and tied to the top of a pole. When the harvest is finished, half the reapers raise it up and cry, "I have her, I have her, I have her!" The others shout, "What have you?" (3 times). They answer, "A mare" (3 times). "Whose is she?" "A. B." (name of the man whose corn is all cut). "Whither will you send her?" "To C. or D." (mentioning a neighbour whose corn is all standing). And then they shout three times and return in triumph, thrusting the Kern Baby into the faces of any one they meet, and demanding a tribute before they will allow them to pass. A *Mell supper* follows the Harvest Home, and the Kern, or Churn, Baby is said to take its name from the rich cream that

forms part of the repast. In some valleys, before leaving the field, the reapers raise the Kern, singing:

"Blessed be the day our Saviour was born,
For Master A— D—'s corn's all shorn;
And we will have a good supper to-night,
And drinking of ale with a Kern, a Kern, a Kern!"

In others the variation of the rhyme runs:

"The master's crop is ripe and shorn,
We bless the day that he was born,
Shouting a Kern, a Kern, a Kern!"

MURRAY, p. 160.

Cf. DENHAM, ii. 2, 349; MACKENZIE, i. 218; BRAND, ii. 13.

Harvest.—In and about Belford the old Harvest customs have almost entirely died out. On most farms some sort of a supper and dance is given when the corn is all in, and one of the barns is decorated with ears of corn, flowers, and greenery. The music was generally supplied by a local fiddler. Till 1893, round about Belford, no Kern-supper would have been complete without "Willy Fiddler," or "Blind Willy," as he was usually called; but since his death professional musicians of a different and more ordinary type have been called in. Mrs. James H—, born in the district, says she remembers the Kern-suppers and the Kern-baby very well in her youth.

Cf. DENHAM, ii. 2, and HENDERSON.

In the harvest field the reapers were accustomed to start on their allotted rigs, and the "campin" was the race in which one strove to finish his rig first.

E.D.S., p. 127.

When the harvest is finished the reapers and servants of the family are provided with a plentiful feast, accompanied with mirth, dancing, and singing. This is called the *Harvest Home*, or *Feast of Ingathering*; but generally

the *Mell Supper, Kern,* or *Churn Supper.* On this festive occasion there is much freedom and jollity, intermixed with rustic masquerading and playing uncommon tricks in disguise. Sometimes a person, attired in the hide of an ox, personates the devil.— MACKENZIE, i. 219.

Before the introduction of the reaping machine, at the finish of the "white corn" harvest it was the custom for the young unmarried women to endeavour to get "the last cut," hoping thereby to be the first to get married.

E.D.S., p. 211.

Harvest.—It is now a custom on the last day of reaping to dress up an image of the corn and bear it home in triumph, which is called the Kern (properly Corn) baby. In some places I have seen an image apparelled in great finery, crowned with flowers, a sheaf of corn placed under her arm, and a sickle in her hand, carried out of the village on the morning of the conclusive reaping-day, with music and much clamour of the reapers, into the field, where it stands fixed on a pole all day, and when the reaping is done is brought home in like manner. This they call the *Harvest Queen.* . . . The servants having performed the most valuable part of their labour are entertained by their masters, when all distinction is laid aside. This feast is called the Mell-supper, at which there are dancing, masquing, and disguising, and all kinds of rural mirth.

HUTCHINSON, ii., Appendix, p. 17.

The lain supper . . . took place at the end of the harvest. All participated in the enjoyment of the night. The young people amused themselves in games with apples and ducking for money in tubs of water and other old English games. All was finished up with dancing.

We have a kind of Cake mixed with fruit called Semeslins.—*Ibid.*, p. 18.

A guest appeared at the harvest festival with a horse's head.—*Proc. Soc. Ant.*, vi. 81, 91.

Morpeth. *Trade Feasts.*—Every tradesman must of necessity have been a member of one of the guilds or companies in Morpeth, each of which had its feast on some Saint's day—the Merchant Tailors' on Corpus Christi, the Farmers' on Trinity Sunday. In the early morning a branch of a tree was planted before the Alderman's door, then the company met at the Town Hall, whence they walked in procession to church, headed by the waits, each bearing a branch of the accustomed tree—the Tanners the oak, the Merchant Tailors the birch. After the business of the day was finished the company feasted, the tanners' company having a pie of veal, ham, and fruit.—*Hist. B.N.C.*, xiv. 131.

Tailors' Mense, a small portion left by way of good manners. In some parts of the North it is the custom for the village tailor to work at his customer's house, and to partake of the hospitality of the family board. On these occasions the best fare is invariably provided; . . . and the tailor, to show that he has had enough, generally leaves a little on his plate, which is called *tailor's mense.* This term is also given to cuttings sent home by such of this unfortunate fraternity, against whom the old imputation of loving too much cabbage does not apply.

BROCKETT'S *Glossary*, p. 214.

Candle-creel.—Parties of three or four convened at a little sideway ale-house, or in their own cheerful homes, each man with a *creel* or basket of candles at his side, out of which he hazarded or "lantered" stakes till the rage for play abated or some vigorous competitor bore off the lion's share. The victors generally secured a store sufficient to "look the beasts" for a whole winter.

RICHARDSON, *Legendary*, ii. p. 243.

For Peas-Straw *see* FOLKARD, p. 489.

For Punishments *see* DENHAM, i. 293.

Reek-Penny.—A modus paid to the clergy in many parts of Northumberland and Durham for fire-wood. Called also *smoke-penny* and *hearth-penny.* *See* Tomlin's *Law. Dict.*, *Smoke-silver.*—BROCKETT'S *Glossary*, p. 173.

Reversing the Cheese—Sign of Contempt.—It is said that when one of the latter class [the Halls[1]] entered a house to obtain refreshment, it was customary to set the cheese before him with the bottom uppermost, to express the host or hostess's dislike to his company, that being in those days, perhaps even still, considered a token of great disrespect to the person so treated, who, it was implied, had lost caste on account of some mean, cowardly, or treacherous act.—*Monthly Chronicle*, 1888, p. 370.

Sacrifice.—1645. Sept. 27. This year the common council of Newcastle made an order to disfranchise the Earl of Newcastle. . . .

The cause assigned for his disfranchisement is a curious one: "As a means to expiate and appease the great wrath of God, which yet hangs over this poor and miserable towne.—RICHARDSON, *Historical*, vol. i., p. 273.

Hexham Abbey. Near the altar stood the *Frid-Stool*, or Frith Stool, the Stool of Peace, which here, as at Beverley, had the privilege of giving sanctuary to all who approached it. Four crosses marked the limits of the sanctuary in the four ways leading to the town, and any attempt to seize a fugitive within their boundary was fined by the church in proportion to the degree of nearness to the Frid-Stool; but if any one seized a malefactor upon the stool itself, the offence was not redeemable at any sum.

MURRAY, p. 254.

Cf. DENHAM, i. 278, 344.

[1] *Cf.* "The Ballad of Parcy Reed."

Riding the Stang, carrying a man astride a pole (stang). It is in most parts an ignominious punishment inflicted on a faithless husband. But among the pitmen of former times it was customary to make a man ride the stang as a triumph. The bridegroom was thus borne along by his fellow-pitmen.—*E.D.S.*, p. 577.

Morpeth. The Stang (a single pole) was rode in the early years of the 19th century; the offender who had been taken *flagrante delicto* against the marriage vow was mounted upon a stick and carried the length of the town, accompanied by a mob, one of whom proclaimed the name of the offender and the offence.—*Hist. B.N.C.*, xiv. 127.

See also HENDERSON, p. 29, and DENHAM, ii. 4.

Towling.—A mischievous amusement among the boys of Newcastle during the evenings of the fairs. It consists of whipping up and down the different "*choice tit-bits*" shown on these occasions. From the inquiries I have made, I find it has been practised from time immemorial.

BROCKETT'S *Glossary*, p. 221.

Tramping the Bondgate.—At the old fairs held in Alnwick it was the custom to dance up and down the two Bondgates (Bondgate Without and Bondgate Within), so now, I am told, it is common to hear as an expression between couples at the Feast and other Local festivities, "*Will you 'tramp the Bondgate' with me?*" instead of asking for "the pleasure of a dance." Also, to go to any festivity without a partner is described as "*going wantin'*."

Collected by MISS L—, in Alnwick, July, 1893.

Prize for Lying.—Whetstone, a prize for lying. *v.* Brand, vol i. p. 429 *et seq.*, and Nares' *Gloss.* In the former work is mentioned a custom, now I think obsolete, among the colliers at Newcastle of *giving* a *pin* to a person in company by way of hinting to him that he is

fibbing. If another pitman outlie him, he in turn delivers the pin to him.—BROCKETT'S *Glossary*, p. 233.

Hesleyside.—Here is preserved the Charlton spur (6 inches long) which has existed in the family from time immemorial, and which, according to ancient Border custom, was served up at dinner in a covered dish by the lady of the house when she wished to express that her larder was empty and needed replenishing.

MURRAY, p. 269.

For a Mock Mayor *see* DENHAM, i.

PART III.

TRADITIONAL NARRATIVES.

SAGAS AND MÄRCHEN.

For Legends of Michael Scott *see* DENHAM, ii. 116.

List of Nursery Fairy-tales known to ETHEL B—, Lucker, aged 12, and names under which known:

Cinderella.
Miss Two-shoes.
Sleeping Princess (incomplete).
Jack the Giant-killer (Jack always called Jack Smith, and was a smith's son).
The Laidly Worm (see the Ballad).
The Hen that laid Silver Eggs.

Fairy-tales known to MRS. DINAH MATHESON, Belford, who died April, 1894.

Cinderella.
Miss Two-shoes.
Jack that killed the Giants.
The Princess that went to sleep.
Jack that climbed the beanstalk.
Jack that went to market.
Red Riding Hood, Little Red Cap.

(*c*) *TRADITIONAL BALLADS AND SONGS.*

CHILD, iii. 307. Chevy Chase.

CHILD, iv. 117. Derwentwater.

CHILD, ii. 311. Fair Mabel of Wallington.

CHILD, iii. 479. Jock o' the Syde.

CHILD, ii. 312. Lamkin.

CHILD, i. 3. Lay the bent to the bonny broom (Riddle Ballad).

CHILD, ii. 330. Long Lonkin.

CHILD, iii. 411. Northumberland betrayed by Douglas.

CHILD, iii. 295. Otterburn.

CHILD, iii. 404. Rising in the North.

CHILD, iv. 140. Song on the death of George Stoole.

CHILD, iv. 118. Song on the Earl of Derwentwater (fragment).

CHILD, i. 99. The Brave Earl Brand.

CHILD, iv. 26. The Death of Parcy Reed.

CHILD, i. 312. The Laidly Worm of Spindlestone Heugh.

CHILD, i. 58. The Outlandish Knight.

CHILD, ii. 495. Whittingham Fair (Riddle Song).

SHEW ME THE WAY TO WALLINGTON.

O, CANNY man, O! shew me the way to Wallington!
I've got a mare to ride, and she's a trick o' galloping;
I ha'e a lassie beside, that winna give o'er her walloping;
O, canny, canny man, O! shew me the way to Wallington!

Weel or sorrow betide, I'll ha'e the way to Wallington,
I've a grey mare o' my ain that ne'er gives o'er her galloping;
I ha'e a lass forbye that I canna keep from walloping,
O, canny, canny man, O! shew me the way to Wallington!

Sandy, keep on the road, that's the way to Wallington,
Soon ye'll reach Bingfield Kame, and by the banks o' Hallington,
Thro' by Bavington Ha', an' in ye go to Wallington,
Whether ye gallop or trot ye're on the way to Wallington.

Off like the wind he went, clattering on to Wallington,
Soon he reached Bingfield Kame, and passed the banks o' Hallington.
O'er by Bavington Syke the mare couldn't trot for galloping—
Now my dear lassie I'll see, for I'm on the way to Wallington.

A well-known small pipe tune, with the fragment of the song once sung to it. Many efforts have been made to recover the rest without success.

STOKOE, pp. 149 and 198.

ON THE FIRST REBELLION—1715.

MACKINTOSH was a soldier brave,
And of his friends he took his leave,
Towards Northumberland he drew,
Marching along with a jovial crew.

The Lord Derwentwater he did say,
Five hundred guineas he would lay
To fight the militia, if they would stay,
But they prov'd cowards and ran away.

The earl of Mar did vow and swear
That if e'er proud Preston he did come near,
Before the right should starve and the wrong stand,
He'd blow them into some foreign land.

The Lord Derwentwater he did say,
When he mounted on his dapple grey,
"I wish that we were at home with speed,
For I fear we are all betray'd indeed."

"Adzounds," said Forster, "never fear,
For the Brunswick army is not near;
If they should come our valour we'll show,
We will give them the total overthrow."

The Lord Derwentwater then he found
That Forster drew his left wing round;
"I wish I was with my dear wife,
For now I do fear I shall lose my life."

Mackintosh he shook his head
To see the soldiers there lie dead:
"It is not so much for the loss of those,
But I fear we are all took by our foes."

Mackintosh was a valiant soldier,
He carried his musket on his shoulder:
"Cock your pistols, draw your rapier,
And damn you, Forster, you are a traitor."

The Lord Derwentwater to Forster did say,
"Thou hast proved our ruin this very day;
Thou hast promised to stand our friend,
But thou hast proved a rogue in the end."

The Lord Derwentwater to Litchfield did ride
In his coach, and attendance by his side;
He swore if he dy'd by the point of a sword
He'd drink a health to the man he lov'd.

Thou, Forster, has brought us from our own home
Leaving our estates for others to come;
"Thou treacherous rogue, thou hast betray'd,
We are all ruined," Lord Derwentwater said.

The Lord Derwentwater he was condemn'd,
And near unto his latter end,
And then his lady she did cry,
"My dear Derwentwater he must die."

The Lord Derwentwater he is dead,
And from his body they took his head;
But Mackintosh and some others are fled,
Who'd set the hat on another man's head.

BELL, p. 223.

THE PIPER AT CAPHEATON.

AT Christmas, when the wind blew cauld,
And frost and snaw's o'er ilka dale,
Robin of Norham lost his way,
And at Capheaton thus did quail:

"O, whether this is lairdly ha',
Or poor man's shield, O let me in;
I'm a poor piper lost my way,
Unsneck your door and let me in.

"O, pity take, and dinna scorn,
Heffell and I will die e'er morn;
I screw my pipes and heartsome play,
And with a sang I'll weel repay.

"When cockle shells and silver bells,
And bauds and whores do churches build,
When younkers cease to rant and drink,
And usurers tell their gold in field.

"When old Sir Humphery rides to Rome,
And preaches in his best array:
When indigo dies red and brown,
Your honor shall be paid your hay.

"When Nether Witton is waterless,
And Capheaton without a whin,
Shafto Crag all turn'd to peat and moss,
And cannot bear a foot aboon.

"When old Sir Humphrey rides to Rome,
And preaches in his best array:
When indigo dies red and brown,
Your honor shall be paid your hay."

BELL, p. 238.

BOBBY SHAFTOE.

BOBBY SHAFTOE'S gaen to sea,
Siller Buckles on his knee,
He'll come back and marry me,
Bonny Bobbie Shaftoe.
Bobbie Shaftoe's bright and fair,
Combing down his yellow hair,
He's me awn for iver mair,
Bonnie Bobbie Shaftoe.

Bobbie Shaftoe hes a bairn
For to dangle on his airm,
In his airm and on his knee,
Bonnie Bobbie Shaftoe.
Bobbie Shaftoe's gaen to sea,
Siller Buckles on his knee,
He'll come back and marry me,
Bonny Bobby Shaftoe.

(Tradition connects this song with one of the Shaftoe's of Bavington, who ran away to sea to escape the attentions of an enamoured lady of beauty and fortune, who loved not wisely but too well. . .).

Another Version.

BOBBIE SHAFTOE'S gane to sea,
Silver buckles at his knee,
He'll come back and marry me,
Bonnie Bobbie Shaftoe.
Bobbie Shaftoe's, etc.

Bobbie Shaftoe's tall and slim,
He's always drest so neat and trim,
The lasses they all kick at him,
Bonnie Bobbie Shaftoe.
Bobbie Shaftoe's, etc.

Bobbie Shaftoe's bright and fair,
Combing down his yellow hair,
He's me awn for ever mair,
Bonnie Bobbie Shaftoe.
Bobbie Shaftoe's, etc.

STOKOE'S *Songs*, pp. 13, 194, and 198.

CUMULATIVE SONG.

THE first day of Christmas, my true love sent to me
One partridge on a pear tree.
The second day of Christmas my true love sent to me
Two turtle doves, and a partridge on a pear tree.

The third day of Christmas my true love sent to me
Three French hens,
Two turtle doves, and a partridge on a pear tree.

The fourth day of Christmas my true love sent to me
Four colley birds, etc., as before.

The fifth day of Christmas my true love sent to me
Five gold rings, etc.

The sixth day of Christmas my true love sent to me
Six geese a-laying, etc.

The seventh day of Christmas my true love sent to me
Seven swans a-swimming, etc.

The eighth day of Christmas my true love sent to me
Eight maids a-milking, etc.

The ninth day of Christmas my true love sent to me
Nine drummers drumming, etc.

The tenth day of Christmas my true love sent to me
Ten pipers playing, etc.

The eleventh day of Christmas my true love sent to me
Eleven ladies dancing, etc.

The twelfth day of Christmas my true love sent to me
Twelve Lords a-leaping,
Eleven ladies dancing,
Ten pipers playing,
Nine drummers drumming,
Eight maids a-milking,
Seven swans a swimming,
Six geese a-laying,
Five gold rings.
Four colley birds.
Three French hens.
Two turtle doves.
And a partridge on a pear tree.

J. STOKOE, *Monthly Chronicle*, 1888, p. 41.

A. U. HINNY BURD.

1. IT'S O! but aw ken well
A, U, hinny burd,
The bonny lass o' Benwell,
A, U, A.

2. She's lang-legg'd and mother-like
A, U, hinny burd;
See, she's ragin'[1] up the dyke,
A, U, A.

3. The quayside for sailors,
A, U, hinny burd;
The Castle garth for tailors,
A, U, A.

[1] Raking. Bell, p. 296.

4. The Gateshead Hills for millers,
A, U, hinny burd;
The North Shore for keelers,
A, U, A.

5. There's Sandgate for auld rags,
A, U, hinny burd,
And Gallowgate for trolly bags,
A, U, A.

6. There's Denton and Kenton,
A, U, hinny burd,
And canny Lang Benton,
A, U, A.

7. There's Tynemouth and Cullercoats,
A, U, hinny burd,
And North Shields for sculler boats,
A, U, A.

8. There's Westoe lies in a neuk
A, U, hinny burd,
And South Shields the place for seut,
A, U, A.[1]

9. There's Harton, and Holywell,
A, U, hinny burd;
And bonny Seaton Delaval,
A, U, A.

10. Hartley pans for sailors,
A, U, hinny burd,
And Bedlington for nailers,
A, U, A.

(Old Northumbrian nurse's song.)

STOKOE'S *Songs*, p. 161.

[1] This verse is omitted by Bell.

GO ALL TO COQUET AND WOO.

NORTHUMBERLAND lads are handsome squads,
And female affiance must share;
If you wish to wed, betroth to bed,
One culled with caution and care.

I here make free,—give ear to me,
The county I've scanned around;
So from the mass select a lass,
Where virtue and beauties abound.

The lasses of Tweed are deft indeed,
Their garlands give such grace:
The lasses of Till are sprightly still,
In figure, in fashion, and face.

The lasses of Bremish look rather squeamish,
Embellish'd with elegant ease;
The lasses of Ale for plumage prevail,
Their pomp and appendages please.

The lasses of Alwin obey fashions call, when
A princess prescribes a new dress;
The lasses of Reed, each hair-braids her head,
And apes alamode to excess.

The lasses of Wensbeck, like dignified dames deck,
And their address quite debonair;
The lasses of Fount, though pronounced paramount,
Can scarce with these comits compare.

The lasses of Pont, to decorate don't
Soar yet in the sphere of extremes;
The lasses of Erring, on fashions conferring,
The decent most dext'rous deem.

The lasses of Tyne, who peerlessly shine,
  Are mirrors of modesty too :
The lasses of Coquet put all in their pocket,
  Go all to Coquet and woo !

So take my advice, tour there in a trice,
  These provident paragons view ;
So splendid and pretty, so worthy and witty,
  You'll never have reason to rue.

BELL, p. 247.

A PENNYWITE OF PINS.

IT'S I'll gi'e you a pennywite o' pins
To pin up your flounces and other fine things,
  If ye'll walk, walk wi' me.

    Sir, I'll not accept yor offer,
      I'll not accept yor pennywite o' pins
      To pin up my flounces and other fine things,
    I'll not walk wi' you anywhere.

I'll buy you a nice easy chair,
To sit in the garden and get the fresh air,
  If ye'll walk, walk wi' me anywhere.
    Sir, I'll not accept your offer, etc.

I'll buy you a nice looking-glass
To see your beauty, where beauty ne'er was,
  If ye'll walk, walk wi' me anywhere.
    Sir, I'll not walk wi' you anywhere, etc.

I'll gi'e you the keys of my chest,
To take gold, silver, and whatever you please,
  If ye'll walk, walk wi' me anywhere.
    Sir, I'll not walk wi' you anywhere.

I'll gi'e you the keys o' my heart,
That your heart and my heart may meet and never part,
If ye'll walk, walk wi' me anywhere.

Sir, I'll accept your offer.
And may your heart and my heart meet and never part,
Then I'll walk wi' you anywhere.

Alnwick Local Song, original version.

(Collector's Note.—This was obtained from an Alnwick Resident by MISS L—, Belford. It has never, so far as I can ascertain, been hitherto published, and is only known locally. As, therefore, it has an added interest, I append the modern version, as it is sung in the present day. (Jan. 1895.) M. C. B.)

Cf. "I will give thee the keys of my heart," Cornish song, in MISS L. BROADWOOD'S *County Songs.*

A PENNYWITE OF PINS.

LADY, I'll buy you a pennywite of pins,
To tuck up your dress and other fine things,
If ye'll walk, walk wi' me anywhere.

Sir, I'll not accept your offer,
Nor do I crave the pennywite of pins,
To tuck up my dress and other fine things,
And I'll not walk wi' you anywhere.

Lady, I'll buy you a nice easy chair,
To sit in the garden and get the fresh air,
If ye'll walk, walk wi' me anywhere.
Sir, I'll not accept your offer, etc.

Lady, I'll buy you a nice looking-glass,
To espy your beauty whene'er you pass,
If you'll walk, walk wi' me anywhere.
Sir, I'll not accept your offer, etc.

Lady, I'll gi'e you the keys of my chest,
To take gold, silver, or what you like best,
If ye'll walk, walk wi' me anywhere.
Sir, I'll not accept your offer, etc.

Lady, I offer you the key of my heart,
That yours and mine may never part,
If ye'll walk, walk, wi' me anywhere.

Sir, I accept your offer, and pray
That our hearts may be united,
Never again to be parted,
Then I'll walk, walk, wi' you anywhere.

Alnwick Local Song, modern version.

THE FLOWER OF NORTHUMBERLAND.

A BAILIFF'S fair daughter she lived by the Aln,
A young maid's love is easily won,
She heard a poor prisoner making his moan,
And she was the Flower of Northumberland.

"If you could love me as I do love thee,
A young maid's love is hard to win,
I'd make you a lady of high degree,
When once we go down to fair Scotland."

To think of the prisoner her heart was sore,
A young maid's love is easily won,
Her love it was much, but her pity was more,
And she was the Flower of Northumberland.

She stole from her father's pillow the key,
A young maid's love is easily won,
And out of the dungeon she soon set him free,
For she was the Flower of Northumberland.

She led him into her father's stable,
A young maid's love is easily won,
And they've taken a stud both gallant and able,
To carry them down to fair Scotland.

When they first took the way it was *darling* and *dear*,
A young maid's love is easily won,
As forward they faced all changed was his cheer,
And she was the Flower of Northumberland.

They rode till they came to a fair Scottish corse,[1]
A young maid's love is easily won,
Says he, "Now, pray, Madam, dismount from my horse,
And go, get you back to Northumberland.

"It befits not to ride with a leman light,
A young maid's love is easily won,
When awaits my return my own lady bright,
My own wedded wife in fair Scotland."

These words that he said on her fond heart smote,
A young maid's love is easily won,
She knew not in sooth if she lived or not,
And she was the Flower of Northumberland.

She looked to his face, and it kythed so unkind,
A young maid's love is easily won,
That her fast-coming tears soon rendered her blind,
And she was the Flower of Northumberland.

"Have pity on me as I had it on thee,
O, why was my love so easily won?
A slave in your kitchen I'm willing to be,
But I may not go back to Northumberland.

"O, carry me up by the middle so sma',
O, why was my love so easily won?
And fling me headlong from your high castle wa',
For I dare not go back to Northumberland."

[1] Cross.

Her wailing, her woe, for nothing they went,
A young maid's love is easily won,
His bosom was stone, and he would not relent,
And she was the Flower of Northumberland.

He turned him around, and he thought of a plan,
A young maid's love is easily won,
He bought an old horse, and he hired an old man
To carry her back to Northumberland.

A heavy heart makes a weary way,
A young maid's love is easily won,
She reached her home in the evening grey,
And she was the Flower of Northumberland.

And all as she stood at her father's town gate,
A young maid's love is easily won;
More loud beat her heart than her knock thereat,
And she was the Flower of Northumberland.

Down came her step-dame so rugged and doure;
"O, why was your love so easily won?
To Scotland go back to your false paramour,
For you shall not stay here in Northumberland."

Down came her father—he saw her and smiled;
A young maid's love is easily won;
"You are not the first that false Scots have beguiled,
And ye're aye welcome back to Northumberland.

"You shall not want houses, you shall not want land,
A young maid's love is easily won,
You shall not want gold for to gain a husband,
And ye're aye welcome back to Northumberland."

NEWCASTLE, *Lit. Soc.*

[Collected by MR. JAMES TELFER from a shepherd, ROBERT HUTTON, Peel, Liddesdale, who wrote it down from memory, having heard it sung some years before by a man who in singing mangled the language sadly.]

For Songs, Ballads, and Tunes *see* also the works by Bruce and Stokoe quoted in the Bibliography.

(d) PLACE LEGENDS AND TRADITIONS.

Sacrifice, Human.—Castles remarkable for size, strength, and antiquity are, by the common people, commonly attributed to the Picts, or Pechs, who are not supposed to have trusted solely to their skill in masonry in constructing these edifices, but are believed to have bathed the foundation-stone with human blood, in order to propitiate the spirit of the soil. Similar to this is the Gaelic tradition, according to which St. Columba is supposed to have been forced to bury St. Oran alive beneath the foundation of his monastery, in order to propitiate the spirits of the soil, who demolished by night what was built during the day.

RICHARDSON, *Legendary*, vol. ii. p. 168, 2.

Alnmouth. 1789. There was discovered near the ruins of the ancient Church of Alnwick, Northumberland, a stone which had probably been part of a very antique cross. . . . *The Church was commonly called "Woden's Church,"* and 70 years ago a great part of the structure was standing; but the sea has been encroaching for a like period, and hardly a vestige now remains. (Archaeologia.)

RICHARDSON, *Historical*, ii. p. 324.

Alnwick. *Percy's Leap.*—A small enclosure on the right of the road to Alnwick is called "Percy's leap," and contains two stones, at a distance of 27 feet from each other, which are said to mark the leap taken by the dying hero at the moment of death.—MURRAY, p. 308.

Alnwick Castle. A seat in a niche formed by the *Ravine Tower* is called *Hotspur's Chair*, from a tradition that Hotspur sat there to watch the tournament beneath.

MURRAY, p. 205.

Bamborough. Around Bamborough there is also a legendary interest, for is it not said to have been the castle of Sir Lancelot du Lac, the Joyeuse Garde of the Arthurian Romances? Here, as in the valley of the Tweed, is it true that

> "The air is full of ballad notes
> Borne out of long ago."

W. M. TOMLINSON, *Monthly Chronicle*, 1891, April, p. 167.

Dorothy Forster.—In the crypt of the church Dorothy Forster's Coffin was lately verified, and in Bamborough Hall, near the church, she lived with her brother Tom. In Bamborough Castle her portrait and that of her Aunt, Lady Crewe, are preserved. The great beauty of which both are said to have been possessed is not strikingly apparent. The story of how she rode, in male dress, to London with her foster brother, the blacksmith, to save her brother, the general, is still very well known about the country-side.—M. C. B.

The toad (*see* the ballad of the "Laidly Worm of Spindleston Heugh") is believed to live still at the bottom of the ancient draw-well in Bamborough Castle.

Contributed by MISS L—, Belford.

This well [Elmund's well], and not that of the keep, is the traditional haunt of the toad into which the wicked queen is transformed in the "Laidley Worm of Spindlestone," a spurious ballad composed in the last century.

History of Northumberland, i. 58, *n* 3.

See also HENDERSON, p. 295; and DENHAM, ii. 331.

For Barrasford Stone Legend *see* DENHAM, ii. 217.

For Brinkburn Legends *see* DENHAM, ii. 257.

For Bromley Tales *see* DENHAM, ii. 254.

Birtley. *Devil's Stone.*—Tradition asserts this to have been "once upon a time" the scene of a Satanic leap, the very "hoof marks" being yet visible on its altar-like

summit in the shape of what geologists call "pot holes" —a leap intended to result in the demon's descent at Lee Hall, on the opposite side of the river, about half a mile distant; but the interval not having been carefully estimated, the consequence was a fall into the deepest abyss of North Tyne, just below the Counten Park Clints, thence called the "Leap-Crag Pool," where the Satanic personage is said to have been drowned.

Arch. Ael., viii. 69.

Black Middens. In days now long past, when Newcastle-upon-Tyne was privileged with the presence of such bold, earnest, and powerful preachers of the gospel as John Knox, and there seemed a near prospect of the bulk of the inhabitants becoming truly religious, and therefore, honest and fair in their dealings, the Devil, we are told, determined that he would ruin the place, and, therefore, set about blocking up the entrance into the Tyne by flinging great apronfuls of stones, brought from Whitley quarry, into the Channel . . . [which are] now known as the Black Middens.—BROCKIE, p. 174.

Blanchlands. Tradition declares that a party of Scots who came to pillage the convent were unable to find it on account of its secluded situation, but that when they arrived at a spot, which is still called the "Dead Friar's Hill," they heard the Blanchlands bells, which the monks were already ringing for joy at their deliverance, and following the sound were guided back to pillage the convent and slaughter the monks.—MURRAY, p. 257.

Buckton, Belford. A little beyond Buckton, on the Northern Road, a clump of trees is pointed out as the spot where Grizel Cochrane twice attacked the mail that was bearing the order for her father's execution. I have not been able to come on any printed account of this, though many must certainly exist. But the local story is

very well known; and the Black Swan Inn, Belford, is said to be the place where, in male attire, she waited the arrival of the Post-rider each time.—M. C. B.

For the Bells of Brinkburn Priory *see* DENHAM, ii. 133.

For Callaly Castle *see* DENHAM, ii. 354; *cf.* I., 323.

For the Wedderstone at Calton *see* DENHAM, i. 328.

Chesters. *Roman Camp at Chesters.*—Local tradition has it that a stable for 500 horses exists beneath the camp.
MURRAY, p. 276.

Corbridge. The site of a traditional battle fought near this is still called the "Bloody Acre."

On the banks of the Cor a huge skeleton was found in 1660. It is said to have been 21 feet in length, and that its thigh-bone measured 6 feet! One of its rib-bones, of gigantic size, is still shown in the Museum at Keswick as that of "the Giant Cor."—MURRAY, p. 245; *see also Monthly Chronicle*, 1891, p. 278.

See DENHAM, ii. 62, for another Legend of Corbridge.

Sewingshields. *Cumming's Cross.*—A few miles North of Sewingshields stands an upright stone, which bears the name of Cumming's Cross. Cumming, a Northern Chieftain, having paid one day a visit to King Arthur at his Castle, near Sewingshields, was kindly received and presented with a gold cup as a token of lasting friendship. The *King's sons* coming in, and hearing what their father had done, set out in pursuit of Cumming. They overtook him and slew him at this place, which has borne the name of Cumming's Cross ever since.—MURRAY, p. 278.

Dilston. In the "Maiden's Walk" it is believed that Lord Derwentwater was reclining under the trees on the evening before he joined the rebels, when a female apparition, clothed in grey, arose before him and presented him with a crucifix, which should act as a talisman to protect him against sword or bullet.—MURRAY, p. 248.

Lady Derwentwater is said to have come with the corpse to Dilston, and the neighbouring peasants believe that her spirit still sits lamenting at the top of its ruined tower, and the glimmering of her lamp may often be seen from a great distance, through the darkness of the night.—MURRAY, p. 251.

Dilston Brook. 1716. . . . A popular notion prevailed at that time, and is scarcely now eradicated among the peasants in the neighbourhood, that on the beheading of the Earl of Derwentwater, who had a most amiable private character, Dilston Brook, that passes by the place where his seat stood, near Hexham, in Northumberland, ran with blood. (Brand.)

RICHARDSON, *Historical*, vol. i. p. 353.

Dipton—The Linnels. At the Linnels was fought that fateful battle of 1464, when the House of Lancaster made its last rally, to fall finally before its rival, York. To this place belongs the legend of the stately Margaret of Anjou which "lights up the gloom of the time with a gleam of poetry." The dene hard by is Deepden, or Dipton, on whose southern bank is shown the "Queen's Cave."

REV. O. HESLOP, *Monthly Chronicle*, 1888, p. 360.

Doddington Hall, *see* DENHAM, i. 335.

Dunstanborough. In the neighbourhood of Dunstanborough Castle certain shining stones are occasionally found, and which are called "Dunstanborough Diamonds." They are supposed by the peasants to form part of that immense treasure with which the Lady will reward her Deliverer.—RICHARDSON, *Legendary*, ii. p. 274, note to *Sir Guy the Seeker.*

Cf. DENHAM, i. 267 and ii. 123.

Elsdon. Two miles N.E. . . . is Esdon, or Elsdon, whose name means the "Valley of Waters," though tradition derives it from a cruel Danish giant called Ella, who lived on the Mote Hills when the village was a great city, and plundered the surrounding country.

MURRAY, p. 290.

The Farnes. When St. Cuthbert first came to Farne he succeeded in banishing the evil spirits which had hitherto held undisturbed possession of the principal island; but they retreated no further than the Wedums, as the wide opens were then called, whence their shrieks were plainly audible. St. Bartholomew and his attendant monks used to see them "clad in cowls and riding upon goats, black in complexion, short in stature; their countenances most hideous; their heads long; and the whole band most horrible in appearance." In later times a belief that these islands are haunted has arisen from the fact of shipwrecked sailors being buried here.

MURRAY, p. 214.

Featherstonhaugh. Abigail Featherstonhalgh, it seems, was a great beauty, who had bestowed her heart on a youth of slender fortune. The old baron set his face against such a mean match for his only daughter, and sought out for her to be her husband a man of high degree and competent wealth, but of no great personal or other attractions. Her true love being "banished from castle and hall," as the ballad runs, the wedding took place at the baron's behest, and as soon as the ceremony was over, the marriage party, including "The bride and bride's ladies, and bridegroom all gay, with numerous lords," sallied forth on horseback from the castle to perambulate its farspreading lands by the Brooms and the Ramshaws, and over Conewood Row, till the banqueting hour should summon them home. Evening and night came but the party had not come back. The minstrels were waiting

the signal to strike up; and the menials were vexed to think the viands would be spoiled; and the baron himself, pacing the hall with undefinable misgivings, despatched one messenger after another to see what had become of the truants, and hasten them in to dinner. The castle's deep bell tolled out midnight's slow tone, but the dreary sound did not bring home the perambulators. The morning breeze at length arose, and "here they are at last!" The tramping of the horses was heard. It grew nearer and more near. The party came in sight. They entered the avenue. They crossed the moat. They passed through the gateway. They moved into the hall through the wide door at its nether end. "First came the bridegroom, and then came the bride, then followed the rest, taking seats on each side." But never a word broke the silence; and when the baron, the menials, and the minstrels looked into the faces of the wedded pair and the wedding guests, they saw the fresh ruddy gore streamed on the cheeks of them all. The baron fainted, as well he might. The eyes of the minstrels seemed changed into stone. The servants shrunk back in horror. A strong rushing wind swept the hall, and when Sir Albany and his people came to their senses the company had departed. Search was of course made on the skirts of Conewood Row, and the dead bodies of bride and bridegroom, bridesmen and bridesmaids, lords and ladies and all, were found in a secluded dell called Penkyn Cleugh, lying just as they had been slaughtered. Who were the murderers was never known, but who was the leader of them was shrewdly guessed. What became of the banished lover we cannot tell, but some say he committed suicide. At all events the legend has it that:

> "Still from the rocks at Penkyn Cleugh
> The blood of the murdered flows anew;
> And that of the murderer drops alone
> Into the pool 'neath the Raven's Stone.

Every year as the time comes round, the bridal throng may still be seen by those who have eyes to see such visions, wending their way to the old tower of Featherstonhalgh.—BROCKIE, pp. 42-44.

Township of Fourstanes. One account is that the township "is named from being bounded by four stones supposed to have been formed to hold holy water." Another that these stones were Roman altars, and that there is a current story in the neighbourhood that one of them was called the Fairy-stone because in the Rebellion of 1715 the focus of this altar was formed into a square recess, with a recess to receive the correspondence of the rebel chiefs, and that a little boy clad in green came in the twilight of every evening to rescue the letters left in it for Lord Derwentwater, and deposit his answers, which were "spirited away in like manner by the agents of his friends." This Fairy-stone, however, certainly had existence, for a person, 80 years of age, remembered its situation to the south of the village, near the old road, and that it was squared, and had a square "cistern hewn out of its top," which was called the Fairy Trough, and traditionally said to have had a pillar fixed in it (HODGSON).—RICHARDSON, *Historical*, vol. i. p. 80.

For Grindon legend *see* DENHAM, ii. 67.

Hareshaw Head. At Hareshaw Head was "Gibb's Cross." According to local tradition a memorial of Gilbert, Lord of Tarset Castle, who was killed here in single combat by the lord of Dally Castle, of whose sister he had become enamoured, and whom he was discovered to have privately visited, in spite of the feud existing between the houses.—MURRAY, p. 306; *see* "Tarset Castle," p. 159.

Hartley. There are several traditions connected with the place, one of the hunter and his hounds similar to that at

Sewingshields and many other places, where some mighty one is enchanted, with his followers, underground, awaiting the drawing of a sword or the bugle sound.

Proc. Soc. Ant., v. 87.

Henhole. In the cliff by the side of Henhole in Cheviot there is a cavern into which, tradition says, one of the Percies disappeared while hunting. They still lie there spellbound. The spell can only be removed by a bugle blast.—*Proc. Soc. Ant.*, v. 87, n.

Building of the Holy Island Priory, 1093 or 1094.—"Crowds" of thirsty labourers who had passed over to the Island with stones for the new building were, by Aldward's interest with St. Cuthbert, enabled to drink for a whole day from a cup which was never once replenished by mortal hand. Reginald also mentions "the feeding of the multitudes with bread made by this same Edward without materials." In this last miracle he was assisted by Gospatrick, his stewart, who was alive in 1165, and who communicated these facts to Reginald.

RAINE'S *North Durham.*

Cf. RICHARDSON, vol. i., and DENHAM, i. 35.

For a Humbleton legend *see* DENHAM, ii. 130.

The Keilder Banks—Three miles up the Keilder Burn, difficult to find and half-buried in heather and fern, is the huge stone, said to be the *Grave of Brandy Leish*, the brother of the Cout o' Keilder, and some ruined walls beyond it are called Brandy Leish's walls.

MURRAY, p. 270.

Cf. "to ride withershins round the Keilder Stone," DENHAM, i. 269.

See also DENHAM, ii. 268.

For Longmilton Dragon *see* I. *a.*

Lowick. About three miles wast of the village is Ronting Lynn. . . . A cataract, 18 feet high, the sounds of which can be heard a distance of 200 yards . . . near this spot is a *well*, in which, according to an improbable tradition, King James of Scotland washed the blood off his hands after the battle of Flodden.—BULMER, p. 899.

For Meldon legend of treasure *see* DENHAM, ii. 201, etc.

Millfield. On the south side of the beautiful plain to the E. and S.E. of the village a large body of Scots, under Lord Home, were defeated by Sir William Bulmer of Brancepeth Castle, Commander of the forces of the Bishopric of Durham. Four hundred Scots were killed and over two hundred were made prisoners, among them Lord Home's brother. This skirmish took place a month before Flodden, and it was regarded as of ill omen, the road through the plain being afterwards called "*the ill rode.*"—*Monthly Chronicle*, 1891, March, p. 113.

See DENHAM, i. 33.

Monkseaton. Near this village stands the pedestal of an ancient cross called the *Monk Stone*. . . . On it is inscribed in modern letters, "O Horor to kill a man For a Piges head." Mr. Grove explains this motto by the following traditionary story, of the truth of which he, however, seems to entertain considerable doubt: A monk of Tynemouth Monastery, strolling abroad, came to the house of a Mr. Delaval, an ancestor of the ancient family of that name, who was then absent on a hunting party, but was expected back to dinner. Among the many dishes preparing in the kitchen was a pig, ordered purposely for Mr. Delaval's own eating; this alone suiting the liquorish palate of the monk, and though admonished and warned for whom it was intended, he cut off the head, reckoned by epicures the most delicious part of the animal, and putting

it into a bag, made the best of his way towards the monastery. Delaval at his return, being informed of the transaction, which he looked upon as a personal insult, and being young and fiery, remounted his horse and set out in search of the offender. When overtaking him, about a mile east of Preston, he so belaboured him with his staff, called a hunting-gad, that he was scarcely able to crawl to his cell, the monk dying within a year and a day. Although, as the story goes, the beating was not the cause of his death, his brethren made it a handle to charge Delaval with his murder; who, before he could get absolved, was obliged to make over to the monastery, as an expiation of the deed, the manor of Elsig, in the neighbourhood of Newcastle, with several other valuable estates; and by way of an *amende honourable*, to set up an obelisk on the spot where he properly corrected the monk.

MACKENZIE, i. 459, 60.

For Nafferton legends *see* DENHAM, ii. 190.

Ovingham Dene.—*See* DENHAM ii. 192.

Redesdale. *Cf.* DENHAM, i. 244, "Robin of Redesdale."

This refers to a remarkable figure, in high relief, called Robin of Risingham, Reedsdale, or Redesdale, cut upon the face of a huge piece of rock that has fallen from the cliff above on the side of a hill, a few yards to the west of Watling Street, near a place called the Park Head. It originally represented a hunter with his bow raised in one hand, and in the other what seemed to casual observers to be a hare. He had a quiver at his back, and was dressed in a long coat, goat, kilt, or kirtle, for so it was differently denominated, according to the different ideas with which antiquarians regarded it. . . . The popular tradition in Sir Walter Scott's time was that the figure represents a *giant* who lived at Risingham, and who had a brother of like stature at Woodburn. They subsisted by hunting. One

of them, however, finding the game growing scarce saw no remedy but to get rid of his brother, and accordingly poisoned him. The story went on to say that the monument was engraved to perpetuate the memory of the murdered man, who, like Nimrod, was a mighty hunter.

Monthly Chronicle, 1888, p. 63.

For Sewingshields legends of King Arthur *see* DENHAM, ii. 128 *sq.*; *cf.* ii. 258.

Sneep. That mysterious personage, King Arthur, . . . is said to be lying in a trance with his gallant Knights and their steeds on the banks of the river Derwent. The precise locality is a deep cavern, inaccessible to common mortals, about halfway between Allansford and Muckleswick, under a tongue of elevated woodland called the Sneep, round which the river, in other parts of its course generally impetuous, patiently and beautifully describes the form of a horseshoe. Various localities are assigned as the scene of this preternatural slumber of ages, the Sneep being only one of them.

Monthly Chronicle, 1888, p. 220.

Launcelot Du lac, Bamburgh; *see* Bamburgh, p. 148.

Spindlestone. An isolated pillar called the Bridle Rock stands out from the edge of the cliff on which tradition says that the Childe threw the bridle of his horse when he went to meet the Worm.

MURRAY, p. 226; *see also* "The Laidly Worm," Child, i. 312.

Bridle Rock.—The above pillar still stands, though it is more commonly called the "Spindle Stone" from its shape. The above legend is told of it in the district. Near it was the cave of the Worm, but the outer wall has unfortunately been quarried away, and all that remains is a blackened slab of stone forming part, it is said, of the inner wall. A few hundred yards in another direction is

the trough which held the milk of the "seven kine" and from which the Worm drank. It is a hollowed stone, some six feet long, two wide and two deep, and now forms a drinking place for cattle. (1894).—M. C. B.

Staword-Le-Peel. *Hidden Treasure.*—It is natural to suppose that in the vicinity of Staward Le Peel it should still be a popular belief that many treasures, hastily concealed in the ground by their owners should never have been recovered, and may still excite the industry and cupidity of the adventurer. There are accordingly several traditions of the discovery of gold and silver by means of dreams and visions, which are too marvellous to relate in this sober age of reason and reality.—RICHARDSON'S *Legendary*, vol. ii. p. 16.

Tarset Castle. There is a tradition of a secret passage from hence under the Tyne to Dalley Castle (1 mile south), and that coaches are heard driving along it at midnight and seen to emerge at the other end drawn by headless horses.—MURRAY, p. 269.

See Hareshaw Head, p. 154. *Cf.* DENHAM, ii. 30, 60.

For Tillmouth Chapel (St. Cuthbert's Stone Boat) *see* DENHAM, i. 8.

Tom Tallon's Grave.—A short distance from this [Tom Tallon's] Crag and sloping westward to the Newton Tors, stood at one time a very large cairn, generally called Tom Tallon's Grave, though sometimes named the "Auld wife's apron fu' o' stanes."—HALL, p. 77.

See also DENHAM, ii. 216.

For the Wise Men of Torbottle *see* DENHAM, i. 261, 349.

Walltoun-Crags. Near it is a well, sometimes called King Arthur's well; but Brand says, "at Walltoun I saw the well wherein Paulinus is said to have baptised King

Ecfrid."—MURRAY, p. 279; *see also Monthly Chronicle*, 1888, p. 148.

For a Wooler legend *see* DENHAM, ii. 350.

Subterraneous Passages—Near every ancient Castle, Cathedral, Abbey, or hall the common people have tales of underground (vaulted) roads, sometimes to great distances; such as from Tynemouth to Carlisle, from Newcastle to Tynemouth, from Hexham to Alnwick Castle, from Durham Abbey to various places.

BROCKETT'S *Glossary*, p. 211.

See also, DENHAM, ii. 217.

For Yevering Stone legends *see* DENHAM, ii. 216.

(*e*) *DRAMA.*

Noah Play.—Bourne has preserved the following copy of this ancient play belonging to the Company of Shipwrights in Newcastle-upon-Tyne. I sought in vain in all the archives of the several societies of that town for another. After the Reformation they were probably destroyed industriously as reliques of Popish superstition:

NOAH'S ARK, OR THE SHIPWRIGHTS' ANCIENT PLAY OR DIRGE.

SCENE I.

Deus incipitur.

[Ere] *Fre* was this world that I have wrought
No marvel it is, if I [do show] *it destroy*
Their folk in earth I made of nought,
Now are they fully *growen* my foe,
Vengeance now will I do
Of them that have grieved me ill,

Great floods shall over them go,
And run over hoope and hill.
[Of] *All* mankind dead shall be,
With storm [both] *that* stiff and steer *is*;
[All] but Noah my darling free,
His children and their wives,
Ever more [yet] they trow'd in me,
Save therefore I will their lives.
Henceforth, my angel free,
Into Earth look [what] *that* thou [would] *wend*
Greet well Noah in [t]his degree,
Sleeping thou shalt him find:
Bid him go make a ship
Of [stiff board] *board both stiff* and great,
Although he be not a wright
Therefore bid him not tell,
He shall have wit at will,
Be that he come thereto;
All things I him fulfill,
Pitch, tar, [seam] *and beam* and rowe.
Bid him in any manner of thing,
*In*to ship when he shall walk,
Of all kine [kind of] beast and fowl *living*,
The male and female with him [he] take,
Bid him go purvey, say so,
In ship that they not dee,
Take with him hay, corn and straw,
For his fowl and his fee.
Henceforth my angel free
Tell him this for certain;
My blessing with thee be,
While that thou come again.

SCENE II.

Angelus dicat.

Waken Noah, to me take tent.
Noah [bid]' *but* if thou hear this thing
Ever, whilst thou live, thou shalt repent.

Noah respondit.

What art thou, for Heaven's King,
That wakens Noah off his sleeping?
Away *forthwith* I would thou went.

Angelus dicat.

It is an angel to thee sent
Noah, to tell thee hard tiding;
For ever[y]ilk a wight for-warkis wild,
Is fowled in many sin*n*is [fair] seir
And in felony fowly fil[l]ed;
Therefore a ship thou dight to steer,
Of [true] *dry* timber highly railed,
. . . . . .
. . . . . .
With thirty cubits; in defence
. . . . . .
Look that she draw, when she is drest,
And in her side thou shear a door
With fenesters full fitly fest,
And make chambers both less and more
[For a flood that up shall burst;]
In earth there shall be such a flood
That everyl[i]ke life that [hath lifeward] *livand is*:
Beast and body with bone and blood,
They shall be stormed through storm is stress,
Albeit thou Noah and thy brood,
Thy wife and their three wives in [your] hand,
For you are full righteous and good,
You shall be saved by sea and land.
In*to* the ship ere you [enter out] entent,

You take with you both ox and cow;
Of ilk a thing that life has lent,
The male and female you take with you,
You fetch in fother for your freight,
And make [good] purveiance for your pro[ve]*w*
That they perish not in your sight
Do, Noah, as I have bidden thee now.

Noah respondit.

Lord be then *present* in this stead,
That me and mine will save and shield;
I am a man no worth at need,
For I am six hundred winters old,
Unlusty I am to do such a deed,
Worklooms for [me] to work and weild
For I was never [since I was born] *sen on-life*.
Of kind [of] *or* craft to burden a boat;
For I have neither ruff nor ryff,
Nor spyer, *nor* sprund, *nor* sprout, no*r* sprot.
Christ be the shaper of this ship,
For *now* a ship need*s* make I [must] *mot.*
Even wo worth thou fouled sin,
For all too dear thou must be bought,
God [for thanks] *forthenks* he made mankind,
Or with his hands that he them wrought;

(To the audience).

Therefore *good men* or ever you blin[d],
You [mind] *mend* your [wife] *life* and turn your thought
For of my work I will begin,
So well were me were all forth brought.

SCENE III.

Deabolus intrat.

[Put off] *Out, out,* Harro and wel[l]*e* away,
That ever I uprose this day;
[So] may I smile *yet* and say
I [went] *wene* there has been none alive,

Nor man, *nor* beast, *nor* child nor wife,
But my servants were they;
All [this] *though* I have heard say,
A ship that made should be,
For to save withowten nay,
Noah and his meenye;
Yet trow I they shall [lie] *die*
(Thereto I make a vow),
If they be never so slee,
To taint them yet I trow
To Noah's wife will I [wynd] *wend*,
Gare her belie[f]*ve* in me;
In faith she is my friend,
She is both [whunt] *whaint* and slee,
Rest well, rest well, my own dere[day] *dame*.

Uxor Noah dicat.

Welcome, [Fewsthere] *bewschere*, what is thy name?
Tyte that thou tell me, *hie*!

Deabolus dicat.

To tell my name I were full [loath] *laith*,
I come to warn thee of thy skaith,
I tell thee secretly,
And thou do after thy husband's read,
Thou and thy children will all be dead,
And that right hastily.

Uxor dicat.

Go devil, how say, for shame, *for shame*.

Deabolus dicat.

Yes, hold thee still, le dame,
And I shall tell *thee* how;
I swear thee by my crooked snout,
All that thy husband goes about
Is little for thy profit;
Yet shall I tell thee how,

Thou shalt weet all his will;
Do as I bid thee now,
Thou shalt weet every deal.
Have here a drink full good, *iwis*
That is made of a mightful main,
Be he hath drunken a drink of this,
No longer shall he [learn] *laine*,
Believe [believe] my own dear dame,
I may no longer bide,
To ship where thou shall fayre
I shall be by thy side.

SCENE IV.

Noah dicat.

This labour is full great
For *s*like an old man as me,
Lo, lo, *how* fast I sweat,
It trickles *all* over myn ee
Now home *then* will I wende,
My weary bones for to rest
For such good as God hath sent,
There I get of the best:
Rest well, *good* day, what chear with thee?

Uxor dicat.

Welcome, Noah, as might I thee,
Welcome to thine own wayns.
Sit down beside*n* me here;
Thou hast full weary baynes;
Have eaten, Noah, as might I thee,
And soon a drink I shall give thee,
Such drink thou never none afore.

Noah dicat.

What, the devil, what drink is it
By my father's soul, *forbear*
I have, *forsooth*, nere lost my wit.

Uxor dicat.

Noah, [bode] *bot if* you till me *show*
Where about you wends
I give *to* God a vow,
We two shall nere be friends.

Noah dicat.

O yes dame could thou layne, *truely*
I would thee tell my wit,
How God of heaven an angel sent,
And bad me make a ship,
This world he will foredoe
With storms both stiff and steer [fell]
All but me and thou
Our children and *their* wives.

Uxor dicat.

Who devil made thee a wright
God give him [evil] *ill* to fayre
Of hand to have such slight
To make ship less or [more perfect] *mare*
Men should have heard wide where
When you began to smite.

Noah dicat.

Yes, dame, it is God's will,
Let be, so thou not say
Go make an end I will
And come again full [throng] *thray.*

Uxor dicat.

By my faith I *do* no*t* reck
Whether thou be friend or foe,
The devil of hell thee [speed] take
To ship when thou shalt go.

Noah dicat.

God send me help in high
To clink yon nails [too] *twain*

God send me help in high
Your hand to hold again,
That all may well be done,
My strokes be not in vain.

Angelus dicat.

God [hath] *will* thee help hither send
Thereof be thou right bold,
Thy strokes shall fair be kend
For thou thy wife hast cowld.

SCENE V.

Noah dicat.

Now in this ship well [made] *ginned*
Within and without thinks me;
Now home then will I wend
To fetch in my meenye;
Have good day, both [old and young] *less and mare*,
My blessing with you be.

Deabolus dicat.

All that is gathered in this stead,
That will not believe in me,
I pray to [Dolphin] *Dilf, the* prince of dead,
He scald you all *with*in his lead
That [never a one] *none* of you *may* thrive nor thee.

Finis. Amen.

BRAND'S *Newcastle*, 373 *sq.*

Emendations (by Holthausen and Brotanek) are in italics; suggested omissions in square brackets. The text is a combination of Holthausen's text and Brotanek's later restored "Urtext." The date of the piece is 1425 or earlier.

For a list of the editions, *see* Chambers, *Medieval Stage*, ii. 424, where a list of the subjects of the other craft-plays will be found.

PART IV.

FOLK SAYINGS.

(*a*) *JINGLES, NURSERY RIMES, ETC.*

Counting-out Rhymes.

One-abo, two-abo, tick-abo, tebon,
Halabo, crackabo, tenabo, eleven :
Pim, pam, masque dan,
Twidomy, Twaddledome, Twenty-one !

Onery, twoery, tickery, teven,
Eightery, ninery, tenery, 'leven ;
Pip, pop, must be done,
Nickebo, nackebo, Twenty-one.

One, two, three, four, five, six, seven,
All good children go to heaven ;
When their sins are all forgiven,
One, two, three, four, five, six, seven.
Penny on the water,
Twopence on the sea,
Threepence on the railway,
Out goes he (or she).

Collected from the BELFORD SCHOOL CHILDREN.

Onery, twoery, tackery, tieven,
Alaboo, clackaboo, ten or iliven,

Peam, pam, musky Tom,
Tweedle-um, twaddle-um, twenty-one.

E.D.S.

Whitinghame.

When the miller came through the village:
"Millery! Millery! Moonty poke!
Put in your hand and steal a loke."

[The miller was termed the Poke. Loke means a small quantity.]—DIXON, p. 273.

For Folk Etymologies *see* DENHAM, i. 6, 121, 276.

Eeleators.—The young eels from 2 to 5 inches long. Hordes of little *urchins* wander about the shores of the Tyne at low water in search of them under the stones. When secured by the head they use the following jargon:

Eele! Eeleator!
Cast your tail into a knot,
And aw'll thraw yow into the water.

BROCKETT'S *Glossary*, p. 63.

The Black Cock of Whickam, he never ran away,
But once on the Sunday, and twice every day.

Monthly Chronicle, 1891, January, p. 4.

For Weather Jingles *see* HENDERSON, p. 24.

For Rimes relating to Animals *see* I. *c*, and the references given under "*Cuckoo*," "*Magpie*," "*Robin*," "*Butterfly*," "*Snail*."

FOLK ETYMOLOGIES.

Curious Names in Hexham.—**Hencotes** is the place where the poultry belonging to the priory were kept, to which it owes its name.

Priestpople was the residence of the poor people maintained by the alms of the priory.—WALLIS, p. 91.

Morpeth. Here *Spelvet-Lane* falls into the road; Spelvet in Saxon means *tale-telling*; and the lane is still remarkable for its echo.—MURRAY, p. 187.

A new hospital was erected in the "Sick Men's Close," which is traditionally said to have got its name from the plague-stricken inhabitants of the town being removed during the epidemic to tents pitched there, to be buried when they died in the Maudlin Barrows or burying-place of the hospital from which the Barras Bridge derives its name, or at the place nigh to Jesmond called the "Dead Men's Graves."—*Monthly Chronicle*, October, 1889.

Cleik'imin. Popular and general name of a farm close to Belford, properly called "The Chesters." I never heard any derivation given.—*Collector's Note.*

Kettleburn, Belford. It is perhaps worth while observing that so lately as 1810, in a map in my possession, this is spelt Cetlburn, and the stream is called the Cetl.—M. C. B.

Glororum, Belford. A farm on the rising ground overlooking Bamburgh, whence the besiegers of that castle surveyed, or "glowered over," their opponents. Whether this be true or not, it is always locally given as the derivation of the name; and in a map dated 1810, in my possession, the name is spelt "Gloweroerem."—M. C. B.

Thirlwall. Tradition declares that the name comes from a man, in the first siege of Thirlwall [Castle], having exclaimed, "Now I'll thirl the wall and take the fortress."

MURRAY, p. 265.

For Local Sayings *see* DENHAM, i. 1 *sq.*

For Rimes *see* DENHAM, ii. 17, etc.

For Guisarding Rimes *see* DENHAM, ii. 214.

For Place-Rimes, etc., *see* DENHAM, i. 227 *sq.* and ii. 14.

On a fall of snow it is said that geese are being "floated," and the following doggerel is sung by children as they dance and catch the feathery flakes:

"Keelmin, keelmin, float yor geese,
Caad days and winter neets."

E.D.S., p. 663.

When sea gulls are seen:

"Sea gull! Sea gull! sit i' the sand;
It's never gudweather when yor i' the land."

DIXON, p. 273.

When snow falls:

"The folk i' the East are plotin' their geese
An' sendin' their feathers to huz."

Ib., p. 274.

(*b*) *PROVERBS.*

For Proverbs *see* DENHAM, i. 320.

A Saturday's moon,
Let it come when it will, it comes too soon.
If a Saturday's moon
Come once in seven years, it comes too soon.

A new moon soon seen is long thought of.

After a storm comes a calm.

It does not rain but it pours down.

A rainbow in the morning
Is the shepherd's warning;
A rainbow in the night
Is the shepherd's delight.

Drought never bred dearth in England.

Whoso hath but a mouth
Shall never in England suffer drought.

When the sand doth feed the clay,
England woe and well a day;
But when the clay doth feed the sand,
Then it is well for Angleland.

After a famine in the stall comes a famine in the hall.

If the cock moult before the hen,
We shall have weather thick and thin;
But if the hen moult before the cock,
We shall have weather as hard as a rock.

No weather is ill if the wind be still.

When the wind is south,
It blows the bait to the fishes' mouth.

As the day lengthens, so the cold strengthens.

If there be a rainbow in the eve, it will rain and leave;
But if there be a rainbow on the morrow, it will neither lend nor borrow.

When the wind is in the east, it's neither good for man nor beast;
When the wind's in the south, it's in the rain's mouth.

A green winter makes a fat churchyard.

Hail brings frost in the tail.

A snow year, a rich year.

Winter's thunder's summer's wonder.

Frost and fraud both end in foul.

The south wind always brings wet weather,
The north wind wet and cold together;
The west wind always brings us rain,
The east wind blows it back again.

If the sun in red should set, the next day surely will be wet;
If the sun should set in grey, the next will be a rainy day.

A west wind and an honest man go to bed together.

This rule in gardening never forget, to sow dry and plant wet.

Good husbandry is good divinity.

Corn and horn go together.

Dearth always begins in the horse manger.

If frogs make a noise in the time of cold rain,
Warm, dry weather will follow.

An evening red and a morning gray,
Will set the traveller on his way:
But an evening grey and a morning red,
Will pour down rain on a traveller's head.

If it rains on a *Sunday before mass,*
It will rain all the week more or less.

An evening red and a morning grey
Are sure signs of a fine day.

There is good land where there is a foul way.

Friday night's dreams on Saturday told
Are sure to come true be they never so old.

If during the night the temperature fall and thermometer rise,
We shall have fine weather and clear skies.

Our forefathers supposed that the malignant influence of the Dogstar when in conjunction with the Sun caused the sea to boil, wine to become sour, dogs to go mad, and all other creatures to languish; while in men it produced fevers and other malignant disorders.

If New Year's eve night wind blow *south,*
It betokeneth warmth and growth;
If *west,* much milk, and fish in the sea;
If *north,* much cold and storms there will be;
If *east,* the trees will bear much fruit;
If *north-east,* flee it, man and brute.

At New Year's tide, the days lengthen a cock's stride.

Many hips and haws, many frosts and snaws.

If the grass grows in Janiveir, it grows the worse for it all the year.

March in January, January in March I fear.

Winter never rots in the sky.

Remember on St. Vincent's Day, if the sun his beams display;
Be sure to mark the transient beam, which through the casement sheds a gleam,
For 'tis a token bright and clear of prosperous weather all the year.
If St. Paul's day be fair and clear, it doth betide a happy year;
But if by chance it then should rain, it will make dear all kinds of grain.
And if the clouds make dark the sky, then meat and fowls this year shall die.
If blustering winds shall blow aloft, then wars shall trouble the realm full oft.

On Candlemas day throw candle and candlestick away.

A windy Christmas and a calm Candlemas are signs of a good year.

If Candlemas day be fine, it portends a hard season to come.

If Candlemas day be cloudy and lowering, a mild and gentle season.

The laird had as lief see his wife on the bier
As that Candlemas day be pleasant and clear.

If Candlemas day be clouds and rain, winter is gone and will not come again.

If Candlemas day be fair and bright, winter will have another flight.

When Candlemas day is come and gone, the snow lies on a hot stone.

February fill dyke, be it black or be it white; but if it be white it's the better to like.

Of all the months in the year curse a fair February.

If Candlemas day be dry and fair, the half of winter's to come and mair.

If Candlemas day be wet and foul, the half o' winter's gane at Yule.

If Candlemas day is fair and clear
There'll be two winters in the year.

March comes in like a lion, and goes out like a lamb.

A peck of March dust is worth a king's ransom.

Upon St. David's day, put oats and barley in the clay.

An ague in the spring, is physic for a king.

Care Sunday, care away; Palm Sunday and Easter day.

March winds and May suns make clothes white and maids dun'd.

In March, kill crow, pie and caddow,
Rook, buzzard, and raven;
Or else, go desire them to seek a new haven.

First comes David, then comes Chad,
And then comes Winnold, as tho' he was mad.

A dry March never begs its bread.

March grass never did good.

March winds and April showers bring forth May flowers.

The spring is not always green.

A bushel of March dust is a thing worth the ransom of a king.

So many mists in March you see,
So many frosts in May will be.

I owe wheat in dirt, and rye in dust.

When Easter falls in our lady's lap, then let England beware a rap.

One swallow does not make a spring nor a woodcock a winter.

A windy March and a showery April make a beautiful May.

A March wisher is never a good fisher.

March birds are best.

When the sloe-tree is white as a sheet,
Sow your barley whether it be dry or wet.

April with his hack and his bill, plants a flower on every hill.

On the third of April comes in the cuckoo and nightingale.

One swallow does not make a summer.

When April blows his horn, it's good both for hay and corn.

April and May are the keys of the year.

A cold April the barn will fill.

The cuckoo has picked up the dirt.

He that hath not a palm in his hand on Palm Sunday must have his hand cut off.

When the cuckoo comes to the bare thorn, sell your cow and buy your corn.

But when she comes to the full bit, sell your corn and buy your sheep.

In April the cuckoo shows his bill;
In May he sings both night and day;
In June he altereth his tune;
In July, away he'll fly; In August, go he must.

Till St. James' day be come and gone, you may have hops or you may have none.

He that goes to see his wheat in May comes weeping away.

You must look for grass on the top of the oak tree.

May day has come and gone, thou art a gosling and I'm none.

As welcome as flowers in May.

He who bathes in May will soon be laid in clay.
He who bathes in June will sing a merry tune.
He who bathes in July will dance like a fly.

A cold May and a windy makes a fat barn and a findy.
A hot May makes a fat Churchyard.

A swarm of bees in May is worth a load of hay.
A swarm of bees in June is worth a silver spoon.
A swarm of bees in July is not worth a fly.

A May flood never did good.

If you look at your corn in May you'll come weeping away.
If you look at the same in June you'll come home in another tune.

When the oak puts on his gosling gray
It's time to sow barley night and day.

Cast not a clout till May be out.

When the elder is white brew and bake a peek,
When the elder is black brew and bake a sack.

May rain kills lice.

Calm weather in June sets corn in tune.

A good leak in June sets all in tune.

Barnaby bright, the longest day and the shortest night (11th J.)

A dry summer ne'er made a dear peck.

When the fern is as high as a spoon,
You may sleep an hour at noon.

An English summer, two fine days and a thunderstorm.

There's no summer but it has a winter.

If woolly fleeces spread the heavenly way,
No rain, be sure, disturbs the summer day.

If the first of July be rainy weather 'twill rain more or less forty days together.

A cherry year, a merry year; a plum year, a dumb year.

St. Swithin is christening the apples.

The first cock of hay frights the cuckoo away.

In July some reap rye;
In August if one will not the other must.

St. Swithin's day if thou dost rain
For forty days it will remain;
St. Swithin's day if thou be fair
For forty days 'twill rain na mair.

No tempest, good July; less corn come off blue by.

Good harvests make men prodigal; bad one's provident.

A good nut year, a good corn year.

A long harvest leaves little corn.

September blows soft till the fruit's in the loft.

If you eat goose on St. Michael's day you'll never want money all the year.

Good October, a good blast to blow the hogs acorn and mast.

November take flail; let ships no more sail.

As dark as a Yule midnight.

Every day's no Yule day—cast the cat a castock.

He's a *fule* that marries at Yule,
For when the bairn's to bear, the corn's to shear.

Yule, Yule, a pack of new cards and a Christmas fool.

A green Yule makes a fat kirkyard.

A black Christmas makes a fat churchyard.

If you bleed your nag on St. Stephen's day,
He'll work your *wark* for ever and A.

Proverbs, etc., collected by M. AISLABIE DENHAM, pp. 211, 212, 213, 214, and 215 in RICHARDSON, vol. ii., *Legendary*.

(p) NICKNAMES, PLACE-NAMES, AND SAYINGS.

Bulls and Cows.—The flower of the Arum Maculatum, also called lords and ladies, and lam-lakens.

BROCKETT'S *Glossary*, p. 31.

For Eiderduck *see* SWAINSON, p. 162.

Gob and guts like a young craw, a burlesque expression dealt out to ignorant people—too fond of talking. Of the same kind is, "No guts in your brains"—gross stupidity.

BROCKETT'S *Glossary*, p. 8.

Nose on the grind-stone, a simile for the fate of an improvident person. *See* an illustration in a tail-piece to Bewick's *Aesop*, p. 128.—*Ibid.*, p. 151.

Nip-Cheese, a contemptuous designation for a parsimonious, covetous person.—*Ibid.*, p. 150.

He rides like a Bambro'shire laird—one spur, and a stick in his opposite hand.—*Ibid.*, p. 118.

Halvers!—An exclamation entitling the person making it to half, or half the value, of anything found by his companion. If the finder be quick enough he exclaims "no halvers—findee keepee, lossee seekee!" to destroy the right of claim.—*Ibid.*, p. 89.

For "Laughing" *see* HENDERSON, p. 28.

The shildren of Shillingham and Shatton are all fond o' sheese. Alluding to the old pronunciation of Chillingham and Chatton given me by Mr. T—, Belford. *See also Denham Tracts*, vol. i. 272.

Cries.—Fresh heerin'—fresh heerin'—four twopence, caller herrin'—four twopence, caller herrin'—here's yor cuddy's legs—here's yor Dumbar wethers—here's yor *Januwary* harrin! Cry in Newcastle Market.

BROCKETT'S *Glossary*, p. 93.

Ee-shee-ke-le-kaul-er-Oysteers, the famous cry of the elder Oyster-wenches in Newcastle, but now rarely carried to this musical extent. . . .—*Ibid.*, p. 157.

Stowe adds that this Thornton was at the first very poor and as the people report, a pedlar, and of him to this day they rehearse this rhyme:

> "In at the Westgate came Thornton in
> With a happen hapt in a ram's skin."

Bourne speaking of the Westgate in Newcastle, says, it was said to have been built by Roger Thornton in memory that he came from the west country according to the old saying:

> "At the Westgate came Thornton in
> With a hap and a halfpenny and a ram's skin."

RICHARDSON'S *Table Book, Hist. Div.*, vol. i. p. 151.

Cf. DENHAM, i. 295.

Woful Wednesday.—*See* DENHAM, i. 320.

For Slogans *see* DENHAM, i. 121.

GLASGOW: PRINTED AT THE UNIVERSITY PRESS BY ROBERT MACLEHOSE AND CO. LTD.

00087283

Digitized with financial assistance from
Hermès India
a project facilitated by the Rotary Club of Bombay

on 10 August, 2018